

REFORMED CHURCH MESSENGER



Above: Building Committee of new Zion Church, Norwood, O.

Front row (left to right): Wm. H. Rohdenburg, M.D., Vice-Chairman; Mrs. Fred Hoelacher, Mrs. John Bauer, Henry Portman, Chairman.

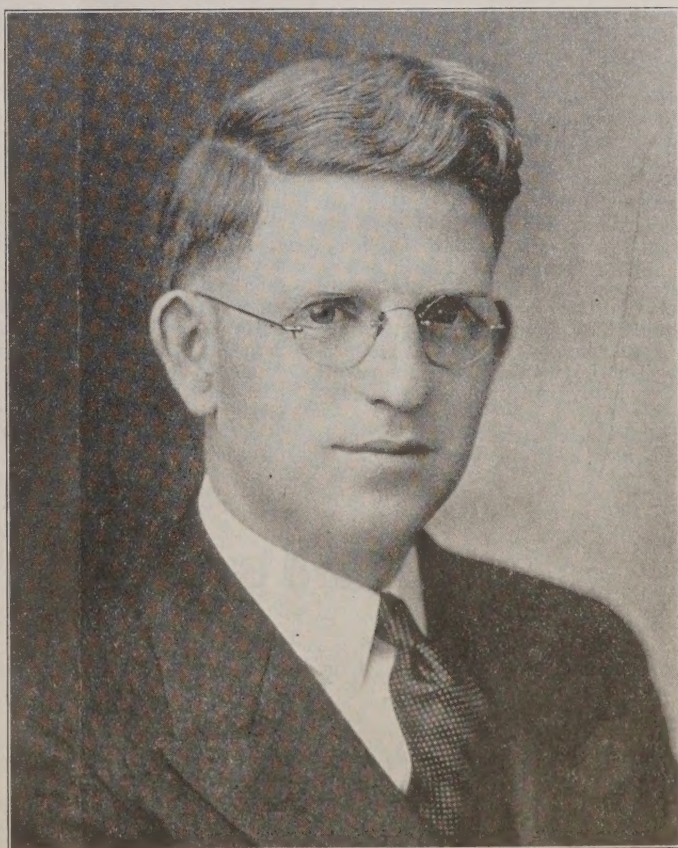
Rear: George Nevin Hartman, Henry J. Ramp, Fred J. Brandhorst, Secretary.

Below: The Rev. Ben M. Herbster, pastor of Zion Church.

When You Go Out, Old Year

Old year, when you go out tonight, I pray,
Take with you all the hurts of yesterday;
Take with you selfish avarice; the greed
That brings to childish bodies hunger, need
For clothing warm, for sunlight, and fresh air;
Take with you all that harms our childhood fair.
Then take the bitterness from hearts of men,
Let reign that "Peace on earth, good will" again,
So that the very ghosts of cruel war
Will slink away; and man may nevermore
Be lured by lust of glory, or of gain
To kill his brothers, or to die in vain. . . .
Old Year, take suffering and sin tonight—
With God's help, we would start the NEW year
right!

—Grace Harner Poffenberger



PHILADELPHIA, DECEMBER 26, 1935

ONE BOOK A WEEK

COOPERATION IN FOREIGN MISSIONS

So far as any visible reactions are concerned, the Foreign Missions Boards have hitherto paid relatively moderate attention to "Rethinking Missions" and the accompanying surveys of the Laymen's Inquiry. I had hoped that some of the issues raised in an analysis of the situation in my volume, "Christian Unity in Practice and Prophecy", would be more openly and immediately faced than appears to have been done. In "Ethical Issues Confronting World Christians", by Prof. Daniel J. Fleming, issued by the International Missionary Council, some of the problems were dealt with, and now the Council has published **Cooperation and the World Mission**, by its chairman, Dr. John R. Mott.

While this volume makes no reference to the Laymen's Inquiry, it gives, in brief form, a "first-hand study of Christian cooperation" based on the author's successive journeys to the mission fields and "reflects also the discussions of international missionary conferences and the studies of commissions of the last three decades and the light thrown upon the subject by recent correspondence with leading minds".

The problem of organic union is not touched upon, although Dr. Mott is "profoundly interested in the subject". "The present grave world situation confronting the Church should cause the leaders of the mission forces unitedly to restate and replan their work." "In all parts of the world we are facing common enemies", "facing stupendous changes in the whole make-up of the world, dangers as revolutionary as any in the history of mankind".

The question is asked: "Are we united? Are we able to think, plan, pray, and act in terms of wholeness and oneness of the task?" At such a time as this "duplication of independent effort, or lack of concerted plan, is a criminal waste".

We have gone through two stages; now "the clock has struck, the time has come when the leaders and supporters . . . should enter wholeheartedly upon the third stage of cooperation" and "pool not only knowledge and experience but also plans in the making, personalities, funds, names, and, increasingly, administration". It will be noted that by the use of the word "increasingly" Dr. Mott suggests that the wholesale scheme of centralization proposed by the Laymen's Inquiry must be realized gradually and perhaps in a modified form.

Some of the newer problems are named; "we must now keep in view the neces-

sity" for preserving the young Churches "from isolation" and its dangers. "The preliminary stages in preparation for such a concerted program are: (1) survey; (2) application of standards of measurement which have been generally agreed upon; (3) definite plans based on these facts and standards". Space does not allow me to present the amplification of these proposals, but, in general, they are in accord with the Laymen's Inquiry.

In his illustration of the spirit of cooperation Dr. Mott (I wonder if it was inadvertent) refers to Jesus and the institution of the Lord's Supper, which, however, takes us right up to the very issue on which the Churches are divided, the "most significant act" in which some of the Churches refuse to cooperate.

However, Dr. Mott characteristically urges thorough preparation for the larger cooperation. It must retain its "interdenominational" character and not become "undenominational". We must, in addition to administrative measures, cultivate fellowship and use "occasions of spiritual awakening" to further cooperation and unity.

In a chapter entitled "Why Cooperation Fails", words are not minced; "denominational exclusiveness, prejudice, or pride" are often foremost. "Lower loyalties come into conflict with higher purposes and requirements". We need not to "sink differences", but to pool "vital merits". Failures have been due to the effort "to unite on a doctrinal basis, rather than on the basis of a common loyalty to Christ" in service. The clear implication here is that loyalty to Jesus is not a matter of intellectual expression. The "race feeling or prejudice" which divides is the very thing that ought to unite us. "Cooperation is injured and at times destroyed by lack of frankness, by political-mindedness, or by ulterior motives".

Dr. Mott strikes hard when he tells us that "lack of conclusive thinking and unwillingness to face the whole situation" are obstacles. (During twenty-five years in association with the Federal Council one of my most discouraging elements was the number of men in it who believed in cooperation—feebly.) Dr. Mott also hits a vital point when he tells us that "personal unfitness, idiosyncrasies, and maladjustments" confuse the issue.

He reminds his own council that they have masses of reports, analyses and recommendations which have remained buried, because they were not translated into either immediate or remote objectives. "Cooperation for the sake of cooperation" does not get us forward.

Likewise he finds a response in my own heart and mind when he intimates that we are cluttered up with cooperative organizations which do not cooperate. Incidentally, I have more than once urged the need of integration between the Federal Council and the Foreign Missions Conference and also between the Universal Christian Council and the International Missionary Council, and I regret that these two latter bodies are to meet, one in 1937, and the other in 1938, instead of together in the same place. But, like myself and the rest of us, these leaders do not always practice their preaching. I well remember the reply of Dr. Speer, many years ago, when I advised him not to hurry the Foreign Missions Conference too fast in his proposals for uniting the first two bodies; he said, "Don't worry, they are not likely to go too fast."

But let not this digression divert the reader from Dr. Mott's splendid analysis. In the closing chapter on the indispensability of cooperation, the world situation is again brought before us, calling for "higher efficiency and abler leadership", "the enriching of program and message", and the economies which are the result of unity. The searching question is asked: "Why is it that there are today virtually as many unoccupied fields in the world as were reported at Edinburgh 25 years ago?" Cooperation induces statesmanship, breadth of outlook, and emphasizes "the truly catholic and ecumenical nature of the Christian Church".

While there is little in this volume that is new and though at first sight it will not satisfy the proponents of the Laymen's Inquiry, there is in it an implicit directness which can and I hope will be translated into action. I trust it means that the mission boards are ready to transform cooperation from conversations into conversions.

—Charles S. Macfarland

OTHER BOOKS THIS WEEK

Religion and Science, Bertrand Russell. Henry Holt & Co. While I dislike the ethics of the man and while his idea of religion is lacking in amplitude, he has, in this volume, given us some wholesome truths which are needed by both Christians and scientists.

Jesus as Teacher, Henry B. Sharman. Harper & Bros. A most unusual treatment, popular in the best sense. A beautiful example also of typography.

Ventures in Dramatics, Hulda Niebuhr. Scribners. A fine method of Scriptural and ethical teaching for boys and girls of the Church School.

C. S. M.

The Oxford Group through Unitarian Eyes

By DR. ALBERT C. DIEFFENBACH

(An old friend writes for "The Christian Leader" an appreciation so genuine that one might perhaps be permitted to entitle it, "A Unitarian Gets Religion".)

I respond to the request of the editor for an article on the Oxford Group Movement. The interest of the reader, I suspect, will be in part to learn why a left-wing Unitarian, which is my reputation, should have commerce with a multitude of people whose theology is orthodox of the most conservative type.

It is remembered that a year and a half ago when I wrote a sympathetic account of what I saw and experienced at an inter-

national house party in Oxford, England, for **The Boston Evening Transcript**, there was something like gentle derision about my "getting religion" in an editorial in **The Register** by Dr. Palfrey Perkins. He allowed that if my life had been changed by the Oxford Group, the movement must have something. The fact is, it has.

I shall not say, and I never have said, how much it has done for me. But this I do aver: I found more spiritual reality and

contagion among the Groupers than I had known before. As a Unitarian with a faculty highly developed for criticism, a characteristic I had in common with most of my colleagues in the ministry, and hardly less in the laity, I doubt if religion the past twenty years has been more than one-tenth the reality which I now feel.

When another of my ministerial brethren remarked to me incredulously, if not

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EDITORIAL

HARD TO PLEASE

"Have you ever noticed that small and weak congregations are harder to please than large and influential congregations?" That question suggests a most interesting problem. Human nature at best is mysterious and often quite inexplicable. Who has not noticed that most of the criticism and fault-finding in a congregation (or, for that matter, in any other organization) comes from those who themselves are below the average in loyalty and generosity? Often those who use the most uncomplimentary epithets about the Church choir, for instance, are persons who themselves know precious little about good music. It has even happened that the stingiest member of the congregation finds fault with others for giving so little to the cause of Christ. So it is not surprising that one finds strange phenomena when there are pulpit vacancies.

Here are two congregations in need of a pastor. The first, which is generally regarded as a particularly difficult and undesirable parish, offers its prospective minister a salary of \$1,000, with few perquisites and no vacation, and the reputation that former pastors had considerable trouble in securing even that meager compensation with any promptness or regularity; the second offers \$5,000 per annum, and stipulates a month's vacation in the call, besides having a record for providing liberal perquisites and paying all obligations promptly. It would naturally be supposed that the second of these congregations would be much harder to please. But, alas, in not a few cases it is the less desirable of these parishes which has the longest list of requirements for the sort of pastor they demand, and in addition they often throw in for good measure a meticulous questionnaire with regard to his wife and children—if any.

This is not easy to explain. All we really know is that it happens. If you ask why, we might suggest that in a small town, as in a small congregation, everybody is more likely to know everybody else's business; perhaps, too, there is a natural tendency in small organizations for individuals to feel their importance. At any rate, some students of society say it is the rule that tolerance and good-will seem to increase in proportion to the size of the fellowship.

Perhaps these virtues do not really increase in the larger congregations, but only become less noticeable.

An illustration came to our attention the other evening which may encourage some who are serving in small places and seem to be unappreciated or are compelled to undergo much criticism. Dr. Carl E. Grammer, distinguished rector of St. Stephen's Protestant Episcopal Church, this city, told this human interest story concerning Dr. David D. Wood, famous blind organist. Born in Pittsburgh, and losing his sight at an early age, Mr. Wood's parents sent him to the School for the Blind at Overbrook. There he graduated, and soon after was married to a blind woman. He then set out to earn a livelihood as a musician, and was hired first to become the organist of a little mission Church. After he had served them for some time, the mission was permitted through some benefaction to secure a new organ. The Music Committee felt that, with a new organ, they'd better have a new organist. A blind man might be all right for the old organ, but he would hardly do for so fine a new instrument, they thought. Much as some might dislike to "fire" the blind man, they steeled themselves to do it.

Meanwhile, however, the vestry of the prominent and wealthy parish of St. Stephen's was looking for an organist and choirmaster. Having noted the work of this blind youth who, in their discriminating judgment, gave brilliant promise of an outstanding musical career, they challenged David Wood to assume this important post at St. Stephen's. When, therefore, the spokesman of the little mission started to tell Mr. Wood that since they had a new organ, they felt perhaps they ought to have a new organist, the blind man told them to go to it, as he had already accepted a call to St. Stephen's. We have no record of what the music committee from the suburbs thought. Some probably considered it incredible; a few might have felt a twinge of regret; but probably for the most part they felt that St. Stephen's was being "stung". But the outcome is well known. In this strategic post, Dr. Wood served for exactly 46 years, until God took him home to serve in the heavenly choirs, and he became one of America's best known musicians and composers, a man of extraordinary ability and exalted character. Perhaps his great talents were called forth in part by the greater responsibilities of the larger task, and were

not so evident in the humbler work of his earlier years. But at least it seems just to say that the little congregation once served by this musical genius simply did not know "the day of its visitation".

* * *

THE ENTHUSIAST AND THE DOUBTER

Talk About Being Drunk

"Men are not safe unless they are drunk." So spoke the Doubter. He was urging his friend, the Enthusiast, on to verbal combat.

"I suspect you do not mean what you seem to say. There are some superstitions abroad about the safety of drunkards. One of my acquaintances, now seventy-four years old, has been drunk countless times, staggered across crowded streets, made his bed in the fields when the rain was falling, walked about in mid-winter half-clothed, and all along he has been safe. But you are talking of something else."

"Yes," said the Doubter. "If you let me do a little interpreting, I think you will agree that my statement is true. We are so made that we become our noblest selves only as we are filled and possessed by something outside of ourselves. Of course, it is a childish thing to be filled with alcohol. But the most manly thing in the world is to be possessed by a cause, an ideal, a purpose of such dignity and worth that it claims us utterly. To lose my heartaches and disappointments in alcohol is foolish; to lose myself wholly in a grand purpose is the supreme wisdom."

"What does all that have to do with being safe?"

"A man is always in danger unless his thoughts and his plans are in the grip of some commanding ideal. Take from the farmer his love of the soil, his sense of kinship with growing things, his giving of himself to the Nature that sustains him and possesses him, and he is bound to get into trouble. If he does nothing worse, he will be drunk with the desire for money or luxury. Take from the housewife her concern for a home well-ordered and beautiful, and she will soon be caught up by some other and probably less noble purpose. Belshazzar had to be drunk with wine because he refused to be possessed by the desire humbly and religiously to serve his people."

"You believe, then, that we are so made that we must give ourselves to something, and if we do not give ourselves to great things, we will inevitably give ourselves to mean things."

"I believe the fundamental mistake of the drunkard is not that he has given himself up, but that he has given himself up to a mean and deceptive taskmaster. If we want to cure him, we must teach him to surrender to a good cause. If we want to take the minds of the American people from liquor, we must intrigue their minds with beauty, with fellowship, with justice. We can't do it by talking interminably about liquor."

"Do you mean to suggest that we ought not to learn the facts about alcohol and the modern saloon?" asked the Enthusiast. "I think we ought to spend far more time than we do in such study. How can we act intelligently unless we do?"

"I am saying only that getting facts and talking about them are not the whole strategy for the Church. Much of our effort should be devoted to developing in all our people a real concern for the creating of a beautiful, brotherly, just world, in which men will be too big to give themselves to drink and to the profits made out of drink."

—F.D.W.

* * *

MAKING PEACE A REALITY

Dr. James Reid has written most helpfully in *The Expository Times* on the prospects of peace. He suggests that we will never achieve anything until there is in the Church "a willingness to die, to be nothing, to be a spiritual minority in a pagan world, despised and poor and lonely." This might be "the beginning of a new life", he says, and he thunders a real challenge "to die to popularity, to the wrong kind of respect and success, and the pomp and power that come from money and learning", in order that we may begin truly to live.

"Let us be done," cries Dr. Reid, "with trimming and compromise, with wondering what people will think or say or do, and face up to the way of Jesus; and *the way of Jesus was the way of suffering love*. The world of His day crucified Christ, but it was not Christ who finally died. It is through sacrifice we achieve. It is a fact that what has been won in sacrifice can only be kept in sacrifice. It is to this sacrifice that Christ calls us today—this faith, this way of peace. *The surest way to want it for the world is to have it for ourselves*. The man who has God's peace in his own heart—the peace that knows no antagonism, no fear, no suspicions, no hatreds—will know that he has something which the world needs. He will have lost all taste for war. He will spread peace, think peace, carry peace, live peace. His feet will, wherever he goes, be shod with the gospel of peace. Through him, and others like him, peace will become a living reality."

This is no easy or popular doctrine. In fact, it is the bitterest sort of medicine for most of us. But we can scarcely deny that it is true. And if true, what are we going to do about it, now that another year is dying?

* * *

REGULATING THE GARBAGE PILE

A Paratrueable

In a certain city there was a vacant lot on which there was a garbage pile. And in time evil odors came from the pile. And the citizens said, "That is not so good, but it will regulate itself in time, and all will be well." And time passed, but the odors became an awful stink, and the citizens said, "This is worse, and more of it. The garbage pile does not regulate itself." And they went to the City Fathers and said, "That garbage pile in our end of the city is becoming a terrible thing. You must do something about it." And the City Fathers said, "We will regulate it." And they put lime on the pile, and for a time all was well, but it again began to send forth noxious odors, and the citizens again complained, and the City Fathers said, "We will regulate it." And they came and put more lime on it, and again for a time all was well. But it again began to stink, and a third time the citizens went to the City Fathers. And this time they were roaring mad, and they said, "You must get rid of that garbage pile, and right now, too."

And the City Fathers threw up their hands in dismay and said, "No! No! We will regulate it." And the citizens said, "You have tried to regulate it long enough, but it stinketh all the same, and this time it goes for good, or you go, and we mean it." And one citizen indiscreetly displayed a rope with a noose on the end of it.

And the City Fathers were alarmed, and they said, "We will remove it at once." And the citizens departed, and as they wended their way homeward, one said, "*Do you know, that garbage pile reminds me of the saloon*. You can regulate it all you please, and even change its name, but its stinking odors are bound to come forth, nevertheless, and the only way really to regulate it, is to regulate it out of existence."

And the other citizens said, "You said it."

—NOW AND THEN

* * *

EDUCATION AND CHARACTER

Dr. Lester K. Ade, State Superintendent of Public Instruction, addressed the Southern District of the Pennsylvania State Education Association the other day and told them that, whether we welcome it or not, the schools are changing and "*the first concern of the modern teacher is not the subject matter, but the pupil*."

How many Christians are awake to the significance of this profound change in the field of education? Surely it cannot be emphasized too strongly that the switch in interest from the subject taught, to the pupil himself, has an importance which can hardly be overestimated. When from the history or geography taught to John, the interest is transferred to John himself, who does not recognize that a multitude of new issues has arisen? When educators or the government become interested in what John is to become, then they are interested in the same question in which

the Church of Christ is supremely interested. The dictators of Europe have become increasingly aware that they can do a great deal in making John the sort of a man (or robot) that they want him to be. The totalitarian State is prepared to use every educational agency at its disposal to create the type of person that the dictator considers desirable.

Public education can no longer be regarded as a neutral field, even in a Republic, when it is no longer restricted to the technical tasks of communicating to the rising generation the accumulated knowledge and skill of society, and of fostering generally acknowledged social virtues. As Dr. Ade admits, it has passed beyond this technical sphere and is now occupying itself with the soul of the pupil; therefore, questions of ultimate belief are involved. The State has at its disposal such enormously increased facilities for the communication of ideas and has so much more of the pupil's time and attention than the Church can claim, that if the State be inspired by pagan ideals the danger becomes more sinister every hour. The insidious menace which confronts us today is the attempt to use the supreme authority of the State and all the agencies at its command to "impose on the whole community a philosophy of life and a pattern of living which are wholly or in important respects contrary to the Christian understanding of the meaning and ends of human existence."

The charge is sometimes made that the Church concerns itself too much with problems of politics, and should attend to its own business. This may at times have some force; but how about it when the State reaches over into the province of the Church and attempts to make the sort of citizens who subordinate spiritual to secular concerns?

Mr. Walter Lippmann, eminent political philosopher, who has not hitherto been regarded exactly as a proponent of religion, in a scathing attack on a "planned economy" before the New York Academy of Medicine, declared that the function of Government is "not to decide how men shall live, what kind of men they shall be, what they shall spend their energies upon. Government cannot really direct the life of a society. Government cannot shape the destiny of the human race."

At the year's end it would be well for all of us to ponder these solemn words of Mr. Lippmann: "Statesmen had better think of themselves as physicians who assist society rather than as engineers who plan and fabricate it. They will understand these problems better if they realize that society has not been invented or constructed by any man or any set of men, but is in fact the result of the infinitely complex adaptations by innumerable persons through countless generations. Society is not and never will be a machine that can be designed, assembled, and operated by those who happen to sit in the seats of authority. To know this, to realize the ultimate limitations of Government, and to abide by them, is to have that necessary humility which, though for the moment it is at a discount in many parts of the globe, is nevertheless the beginning of wisdom. Without it men will use political power for ends that Government cannot realize, and in the vanity of their delusions fall into all manner of cruelty, disorder and waste. *They will have forgotten to respect the nature of living things, and in their ambition to be as gods among men they will affront the living God. They will not have learned that those who would be more than human end by being less than human.*"

* * *

KINGDOM OF GOD PARABLES AND STORIES

By "NOW AND THEN"

The Overcoat

Once, upon a cold December day, there came to the door of a certain home, a man who was in need of an overcoat, for he was very poor, and he asked the woman of the home if she could give him an old overcoat, and she spoke roughly and said, "I have none for you," and closed the door, albeit on Sunday she taught a Sunday School class.

And the man went to several other homes and made the same request, but secured no coat, but secured more chills of body. At length he asked the same question of a man

at another home, and the man said, "Certainly I will give you a coat." And he gave him such a good coat that the man said, "May I ask your name?" and the man told him his name.

And it came to pass, about an hour after the unkind woman had turned him away, she was on her front porch telling her neighbor woman about the request for a coat, and she said, "I had a coat, but I don't believe in helping these tramps that come begging at your doors." And as she was speaking the "tramp" passed by wearing his very fine coat, and the woman was amazed, and she called to him and said, "Well, I see you got a coat. Whoever gave you such a fine coat?" And the "tramp" said, "A Mr. Goodman gave it to me," and he passed on.

And the woman said to her neighbor, "That Mr. Goodman must be a fool. That 'tramp' will sell that coat and buy rum for it."

And the neighbor woman said, "As to that I do not know, but I do know Mr. Goodman and his wife, and his wife told me that as long as he had two coats and a man in need asked for one, he would give him one, and if he had only one coat and the man was in dire need he would give him that."

And the unkind woman said, "And would she stand for that? You bet I wouldn't!"

And the neighbor woman said, "Yes, she would be glad 'to stand for it,' for both of them belong to something called 'Sons and Daughters of the Kingdom', and I am thinking of joining that body."

And the unkind woman said, "Not for me."

And the neighbor woman said, "No; you have a long distance to go before you can join that organization." And she went into her house and closed the door, and the unkind woman wondered what she meant by that saying.

* * *

GETTING DOWN TO BRASS TACKS

It is obvious that conformity to the old rules of conventional homiletics will not meet all the requirements of the modern age. One might conform to those rules and continue to speak in a foreign tongue. Professor Halford E. Luccock of Yale Divinity School says in *The Christian Century*: "A vast amount of walking around without touching the ground has been done in the pulpit. Abstract terms are a deadly form of Protestant incense. They are vigorously swung before the eyes and nostrils of the congregation, and the mind is asphyxiated. Congregations are trained to expect genteel sermons which never get out of bounds. The need of escape from a genteel tradition in preaching is all the more imperative, in that it is painfully evident that we are not living in genteel days. We cannot make any headway with the business of shepherding individual souls by wagging a reproving finger at evil. The Church confronts the most powerful and sinister figure in the world today—the ghost of Caesar. Recall that scene in Shakespeare's *Julius Caesar* where the ghost of Caesar says to Brutus, 'I will meet you at Phillippi.' Those words echo again, 'I will meet you at Rome, at Berlin, at Vienna.' . . . The only power big enough to face the ghost of Caesar stalking through the world today is God. Such a meeting calls for a very ungentle preaching of the majesty of God. . . . We should not forget that even a sincere opposition to war can still remain within a rather genteel tradition. It does so remain when men denounce war as though it were a separated entity by itself, while they defend to the death the economic practices which create and sustain war. There is nothing more heartbreakingly futile than hopes and efforts for world peace as long as an economic system prevails that is based on competition and inevitably leads to clashes and exploitation. Unless preaching is freed from the genteel tradition, it will never reach the root causes of economic collapse. And preaching which does not do that is in a profound and tragic sense irrelevant to major issues of today's life."

Is Dr. Luccock right or wrong? We will be glad to give an excellent book to the writer of the best reply of less than 300 words, received by Jan. 15.

THE FIRST CHRISTMAS AND THIS

Once again on our unending pilgrimage we have entered a field of profound mystery and high romance, as the gray earth rolls on and enters the lights and shadows of the gladdest of all its anniversaries. Though Christmas is old, as time is measured, inherently it is endowed with the potencies of perpetual resurrection. Its return never fails to kindle the fires of imagination in all but the most insensate minds and to elicit the thrill of adventure in child and youth, and even in the aged who have been so wise or fortunate as to retain the secret of childhood through their advancing years.

The first Christmas was freighted with wonder, and the ecstasies it quickened have increased progressively with every return through the intervening centuries. How inexplicable it all is! What an infinite mystery that the birth of a Child in lowly circumstances should have such meaning and achieve so many transformations in men and institutions! It matters not in what terms we think, whether these be material or spiritual, money, empire, architecture, painting, language, literature, philanthropy, or religion, we must reckon with the personality that, in its plastic, undeveloped, and undifferentiated form, first appeared in the manger at Bethlehem. Billions of dollars have been given in the name of the Child for a multitude of causes of varying worth. Trillions upon trillions of words have been spoken and printed to present His claims upon the suffrage of mankind. Literatures in many languages have been molded for the purpose of carrying His thought in the minds and hearts of men of many races and conditions, and the end is not yet. Men of myopic outlook may hide behind national or other barriers, but His kingdom includes all mankind. He is restrained by no party, sectarian, or racial interests. His purpose, sympathy, and affections embrace the world.

Merry Christmas! This has been the prayer of the centuries, ringing out with no reservations, joyously, enthusi-

astically, hilariously, as friend met friend, or even as stranger met stranger. Our times are more sophisticated, but we can set for ourselves no higher ideal than to recapture the abandon which rejoiced in the rejoicing of every other. Our Christmas will be "Merry" as we enter into the mind of Jesus and celebrate His birth by giving those who represent Him today, the little children, a cradle in our hearts, that happiness, peace, and good-will may be their portion.

—J. A. MacC.

* * *

MINISTERS—AND BOOKS

In the Book Number of the MESSENGER, the distinguished pastor of the Madison Avenue Presbyterian Church of New York, Dr. George A. Buttrick, was quoted as saying that every minister ought to read 200 books each year and that he, himself, reads 225. We have it, on the very best possible authority, that these figures were slightly exaggerated. What Dr. Buttrick really said was that "it ought to be possible for any minister to read 100 books each year," and that he, himself, "during most years has managed to read more than that number". To be sure, some books are long and hard and some others are short and easy, but it is Dr. Buttrick's belief that the average book could probably be read in six hours. If, therefore, a minister would read one hour a day, he could thus assure himself of the treasure of 60 books a year. It was the suggestion of Dr. Buttrick that this might be "a minimum". Among the pastors of America, there are few indeed whose judgment on this point is more valuable.

The other day we received the following question: "What do you think of a pastor who does not read even one new book a year?" This is such a gracious season of the year that unpleasant thoughts should be tabooed as far as possible. We prefer, therefore, not to answer the question at this time.

The Thoughts of Justus Timberline

Reading to Save Time

In my own corner of our living room is a not-so-very-large bookcase—without glass doors.

Glass doors get in the way of knowledge. Many a time I have lost a faint impulse to read because a glass door stood between me and the book I might have taken from the shelf.

But let that pass. What I started to say was that Fred Golden asked me yesterday how I found time for reading, and I told him that it was the other way round. I have to read because I have so little time.

Fred seemed to think I was handing him a lump of heavy humor. If he did he was badly mistaken. I was never more serious.

Every Christian, especially, wants to know something about a great many topics. The more he knows, the better, both for his own faith and his value to his neighbors, which is a large part of his reason for living.

Well, he can get a little knowledge first-hand, but mighty little. Try to check up on what you really know, outside what you've got from books and papers. If you are like me you won't admire the result.

Much of the best of what I know about other men like myself, about life and death and all that goes with them, I've got from my handful of books.

At my elbow as I write are 20 experts, who are ready to put before me in a few minutes, through their books, all they have found out about politics or prayer or missions or the Church or the big world, or what today's science means for faith.

The truths these experts offer are part of what I want to know. Suppose I had to get it all from the authors of these



books, or, still worse, had to seek it out myself.

There isn't time enough. It's either the books or nothing, and "nothing" would be shameful.

If you haven't tried it, you'd be surprised how much a doctor like Schweitzer can tell you in 15 minutes, when his mind is on his job, as it was when he wrote his book. Fifteen minutes with Schweitzer or E. Stanley Jones or Eddington is a wonderful time-saver.

That's one reason I find my Bible so useful. It's a short-cut to a thousand sorts of necessary knowledge. And, now that I've learned some sense about reading it—not straight through, nor yet as if it were a crossword puzzle—it is the most interesting book on my shelves.

That's another story, which I may follow up some day. What I want to get across just now is that the busier anybody is, the more he needs to find time for reading. If he thinks he can't, he'll die a more ignorant man than need be.

Of all the time-saving devices ever invented, a book can be the most astonishingly profitable. It has the telephone and the motor car beaten by 40 city blocks.

And a book can waste time terribly, too. But that also is another story.

Let's Be Fair to the Gospellers

Though Billy Sunday's methods were often no more satisfying to me than some of his ideas about God and sin, I've not been happy over the people who, now he's dead, have buried him under faint praise.

It happens I know one man who, when he wrote Billy's obituary for a city newspaper, put into the story, as much without shame as without boasting, the fact that Billy had helped him to a living faith in God which still makes him a man marked and loved among his fellows.

And I've seen what O. O. McIntyre wrote about another newspaper man and John Callahan's mission, Hadley Rescue Hall, on New York's Bowery:

"At John Callahan's mission one wintry night Robert Emmett MacAlarney, then my city editor and now an eminent man of letters, and I heard a heart-wrung testimony of a fellow on our newspaper we liked. He is gone now and would not care for unnecessary canonization.

"Let it suffice, he was a forthright newspaper man when out of his cups. But booze floored him, indeed, it guttered him and, without hope, he had wandered into the mission because the flop joints had given him the one, two three.

"In his befuddlement, something he heard at that mission started him swimming up sluggishly from the dregs.

"So this night, in clear-eyed regeneration that lasted until the end, he said: 'I'm just back from hell. I was detoured because, blind drunk, I stumbled into this little chapel of worship. It had been my first Church visit since I was 14.' We can't quite laugh off such episodes."

Laugh 'em off? I should say not. No; nor sneer 'em off, either.

Neither Billy Sunday nor John Callahan could speak on theology without getting all tangled up between free grace and God's almightiness, between John Wesley and John Calvin. But there are thousands of men who today thank God that they ever heard what these two had to say about the mercy and the love of Christ.

The Church Is a Poor Propagandist

Is it possible I've missed my calling? Here I am, in a small way of business, and jotting down a few homely notes now and then for people like myself to read. It's fun, but not an especially lucrative undertaking.

But I'm told that Washington has a couple of hundred jotters down who get from three to ten thousand dollars a year to keep Americans "educated". And my guess is that some of 'em know no more than I do!

The trouble about this Washington edu-

cation business is that if you don't take it cautiously you are pretty sure to be fed a mess of propaganda—either false in fact or false in its motives.

As it happens, I have to keep pretty close tab on one kind of business about which Washington seems greatly anxious to have the American people thoroughly "informed".

In a recent not very extended release from an office which exists to tell me exactly what it wants me to think, I found three whopping lies and at least four insinuations that I know to be absolutely false.

You can get almost any variety of this stuff that appeals to your taste. If you want to know what the promoters want you to know about beer, or patent medicines, or the Jews, or the Catholics, or the peaceful intentions of munitioners, or any aspect of the New Deal—favorable or unfavorable—you should have no difficulty in getting on somebody's mailing list. Your real trouble will be to get off when you tire of the stuff.

Well, what of it? Only this; I can't for the life of me see how people who stand for every sort of high pressure propaganda can make so much fuss as many do over the Church's occasional efforts at promoting the Ten Commandments and the Sermon on the Mount.

To hear some of 'em talk you'd think evangelizing and missionary activity were sins against the American idea of free speech, free thought, and freedom of the press.

I honestly believe that the Church, though it speaks the truth of God, is a piker at promotion, compared with these agencies which pay men to write flatteries, deceptions, fakes, misleading truths, and unblushing lies—all for the benefit of nothing but the pockets or ambitions of those who hire them.

After all, though these writers get \$3,000 to \$10,000 a year for their work, I can't envy 'em. Those are pretty cheap prices for selling out your fellow-citizens—and your own conscience.

Will the Church Be Subordinated to the State?

RT. REV. HENRY K. SHERRILL, D.D., *Protestant Episcopal Bishop of Massachusetts*, says, "*The Hope of the World is in the Willingness of Christians to Suffer Martyrdom.*"

Dean Sperry tells the story of a tourist who exclaimed upon entering the room of some Oxford students, "The old ruins seem still to be inhabited." He goes on to state that the same comment may be made of the Church.

Certainly, with a world in confusion, there are definite evidences of the vitality and power of the Christian Faith today. Glorious pages in the history of the Christian Church are being constantly written. Sometimes when we are prone to be discouraged by current events, it is well to remember that fact, for it may be that out of the present discord and confusion there may appear a re-vitalized Church. The great days of the early Church were those of persecution, when it cost something to be a Christian. When the Church became accepted by the State and by conventional society, some vital spark was lost.

At this moment many of our fellow Christians are meeting the test of persecution. In Russia, despite the organized effort of extermination, true religion still lives. In Germany the only effective opposition to the ruthless program of a totalitarian state has come from within the Christian Church, Roman Catholic and Protestant. In other nations of the world as well, Christian men and women have come to see the world as it is, in contrast to the ideal set forth in the Gospel. Everywhere, and increasingly, voices are be-

ing raised in heroic assertion that the supreme loyalty of the Christian is to the will of God as revealed in Christ.

It is well for us all to consider this question of primary loyalty, for in this rapidly moving world no one of us can tell when the acid test will come. Only a few years ago we should have taken for granted as axioms of modern civilization, freedom of conscience, liberty of action and of speech, a free Church. All of these are being attacked in some part of the world. In response, there has been given us the enheartening spectacle of resisting Christians. There are some worshippers of the State who see in this tendency grave danger. They would have the Church subordinate to and a pale reflexion of the State, a mere echo of popular opinion.

But such is not the function of the Gospel or of the Church. Bishop Brent used to speak of the ambulance work of the Church, meaning the alleviation of distress and of suffering; but then he would describe the pioneering task,—the Church moving ahead of contemporary thought and practice as a cloud by day and a pillar of fire by night.

The Kingdom of God is the goal of the Christian. Jesus to him is the supreme Master. He must work until that day comes when God's will is done on earth as it is in heaven. It was said of the first

disciples that they would turn the world upside down. So the Christian must be always of that temper and mind. The task of the Church looks beyond nations or governments, or political parties or economic programs. Her loyalty is to God in Christ, and such is the first loyalty of every Christian.

Is it a menace then to civilization or to nations that there are loyal Christians ready to suffer martyrdom rather than to be false to their conception of the truth? It is the hope of the nation and of the world. Everywhere there are evidences of greed and of selfishness. Courage and character are most lamentably lacking. We respond to personal advantage. We are too easily swept off our feet by fear of consequences or by unwise popular clamor. We need vision, unselfishness, sacrifice, strength. Can these characteristics not be found again and again in those who look to Jesus as their Master? The world cannot be molded by acquiescence. Conviction and devotion to principle alone can accomplish any result. So it is that we welcome the evidences of Christian character. There is, after all, real power in the Church and in the Gospel, with which the world must come to terms. God give us more conscientious objectors,—conscientious because devoted to the teaching and the life of the Christ, objectors to every course of action denying the Fatherhood of God and the Brotherhood of Man.

Hardships

My son, be strong . . . endure hardness, as a good soldier of Jesus Christ. II Timothy 2:1 and 3.

By HOWARD F. BOYER

Most of us know what it means to endure hardships in some way. There are some today who only think they endure hardships, they have probably suffered some losses and must give up some extravagant luxuries, but do not know the real meaning of hardship. It is only hardship to them because they do not have in excessive abundance. In a more modified way this is true of millions today. They can give a hard luck story, but in reality have only less than they had before.

There are many Americans who know the meaning of hardship but I wonder if

it is not exaggerated for reasons known to many. The early Christians knew the real meaning of hardship. If we could be companions to them and share their conditions and at the same time be able to look down upon our own conditions as an uninterested observer many of us would say, "What foolish Americans, most of them have more than they need, yet they complain because they want more. Even we early Christians would be happy if we had as much as those who receive charity."

The writer of our text the great apostle Paul knew the meaning of hardship. He

says: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck." This is only a partial list of what he endured. While he writes this letter to Timothy he is in a Roman prison. In it there is no sign of seeking a life of ease, he simply says, "My son be strong . . . endure hardness as a good soldier of Jesus Christ." Our way of saying it might be something like this, "Take the hard knocks and bumps standing on your feet like a man."

Hardship to a real man is a tonic, it

only spurs him on to action. We hear a great deal today that young men have no chance, that their lives are being broken in idleness, that we cannot blame them if they go wrong. I wonder. It does reveal of what they are made. This is a crisis and reveals the caliber of our manhood, the courage we have to face life and its real problems. Yes, we went through an era of easy prosperity and became flabby. Now many are sinking in utter despair, hopelessly defeated they are. We lack the earnestness and the inner resources of our ancestors. They took the blows standing up and marched forward as men.

The way we faced the liquor problem is evidence of our weakness. The sad fact is that we did not face it, we absorbed all the wet propaganda like a blotter. The wet press covered up the facts and we only read what they wanted us to read. They knew the American people would believe anything they were told if they were told it often enough. "Balance the budget" and "put millions back to work", they said so often until we believed it but how sad as we see it now. The greatly gifted writer Walter Lippman was even childish enough to write "Beer would be a great help in fighting off the mental depression which affects great multitudes who are bored and discouraged, and it is an unnecessary cruelty to withhold it. Beer is consoling and warming and it should be made available as soon as possible." What a sorrowful picture for a man who has the reputation for facing the facts. Apparently he thought if we would hand out beer freely to the unemployed it would help to drive away the blues and keep them doped so that they could not see clearly the bitter realities of life about them. "It is consoling and warming," they needed this to be sure but not in a way that they would confuse the issues before them. Why should Americans be drugged with beer in the greatest crisis of this century? Yet that is just what we did; no wonder the effects of the depression hang on and cannot be thrown off. One of the first things the present administration did was to give us beer so that we should face the problems with the smile of its leader. In 1932 the slogan should have been, "Smile your blues away with beer."

We all admire people who stand up and courageously take the blows we seek to avoid. We pin medals on those who manifest courage and shout about their courage until we too feel we deserve one. We are thrilled to read about their deeds, yet we avoid the hardships necessary to do the same great deeds.

Our labor saving devices have made us love comfort and caused us to seek the path of ease. Many of us know no other path. Those who think themselves the most uncomfortable are the people who enjoyed the most comforts and found their conditions greatly changed through heavy losses. They lost what eternity considers impediments, thus they were free and knew it not. Many committed suicide because they had to step down.

When a man earns more money in life he moves to a better section of the city, spends more money to enjoy more things, but usually discards God because he becomes so busy. It is easy to step up in society, but difficult to step down. Like the story of a man who was worth millions but lost heavily, and his health too. He moved to another section of the city and complained he was poverty stricken, yet he paid \$80.00 a month for his apartment, in his step downward. Some only think they know the meaning of hardship, while in reality they only suffered losses which in the first place they exchanged for God. Now they are without God, with less money and break under the strain. The inner wells have gone dry, the living water does not spring up any longer, the temporary props have given way, their

courage is gone, their life is wasted, they are simply exhausted.

We are demonstrating to the world what we have within. We thought we could get away with anything. We thought God was a joke, we said eat, drink and be merry, have a good time, enjoy yourself while it is possible. Now it is beginning to dawn upon some that they cannot break the laws of God and avoid the consequences. The harvest is now abundant, they see now if they sow weeds they cannot expect grain. We acted as though we could sow anything and reap just what we wanted. Now we know we cannot escape the consequences of our sins, and that this is a universe governed by laws, and to break them means death.

The next question is, "what shall we do about it?" In the Church if we have real prophets we will get to the root of the trouble. We need a change of heart, we need a change of direction; these are other words for repentance. The things that have manifested themselves in our society have come out of the hearts of men, the evil purposes come from within. Human selfishness and greed must be faced and conquered. They have now almost destroyed us. We must face them and conquer them.

There is no man who cheats himself more than the man who is selfish but who

FLOWERS FOR THE LIVING

Why keep our flowers 'til one is dead,
And then heap them kindly upon the head

Of one who lies a-slumbering there,
Beyond the power of earthly care?

My joy would be to share my flowers,
Like pearly dew of summer showers;
To fill young, living hearts with hope,
And give to vision larger scope.

One flower alone has often found
Its fleeting influence, in rebound,
In joys of others, others' smiles;
It reaches 'round for miles and miles!

So give me flowers for living needs,
To keep alive the purest seeds
Of sacrifice, of love and truth,
To keep alive the flower of youth.

—Maude Idol Smith.

High Point, N. C.

is too selfish and ignorant to see it. It is most difficult for such a man to see that the love of virtue leads to higher satisfaction. He cannot see that to be selfish is to sacrifice the nobler things of life for the lowest and most vulgar. When he sees that, he will change; but many never see.

We are always nearest to our worst enemy when we yield to our selfish desires. Whittier said, "To be saved is only this, salvation from our own selfishness." The word greed expresses it a little better for this age and is at the root of all our problems.

We are living in a world of plenty but this selfishness and greed has made it a place of hardship for many. Now religion needs to show that this hardship is to be used as a challenge. If it brings us to grips with reality we will be able to use the millstone about our neck as a stepping stone. Jesus had faith in God and in his faith went forth as an obedient son of God. He learned from the hard knocks of life, He profited from His experiences. A fool is one who does not profit from his experiences, yet we Americans fall and fall hard for many things, our experiences seem to teach us nothing. We seem to believe even now in a Santa Claus prosper-

ity. If our hardships do not lead us closer to God we will amply demonstrate that we want to live in a fool's paradise.

When we return to the Gospel of Jesus and let Him motivate our life we will know the meaning of life, yes, the abundant life. Paul had the courage to endure hardships and carry the religion of Jesus to Rome. Suffer he did in no small way, but he changed the course of civilization. He planted the seeds of a new heroism and fired the souls of men with such a devotion that their zeal did not cool off until the Roman empire was won to Christ. Many sacrificed themselves and endured suffering such as few of us would dare to say we could endure.

The real Gospel of Jesus is foreign to millions of Americans and the few prophets who dare to preach it in its purity are persecuted most severely. In America religion is not popular. This may only be a blessing in disguise, the future will reveal it. We know religion is not popular when Russia destroys its Churches and kills its followers, when Mexico comes close to doing the same thing, when Hitler in Germany drives the greatest leaders into prison or concentration camps and Turkey in a very diplomatic way is making religion impossible.

The world is facing today more a spiritual depression than an economic depression. The Church is not enduring enough hardships to challenge it to do its best. There are great days ahead for the Church if a material prosperity is delayed long enough to make the Church know the bitter pain of real hardship. As long as we complain we demonstrate that we have not the spirit of Christ. A Christian is one who proclaims the power of God. We too can do great deeds but not as long as we complain. When we know God we can do mightier deeds in His name.

Our ancestors came to America to be free to worship God, but now many are so free they do not need God.

In the days of adversity we know we need God but we also want prosperity. It is then that we make an honest effort to find God and many do find Him. In finding Him many also reap an abundant harvest of material prosperity. Then the sad thing happens. We assume all the credit for our success. We feel self-sufficient and in this spirit we declare our independence of God, take pride in boasting that we do not believe in God. Plant the seeds of doubt in the minds of youth and thus give to the oncoming generation a poor equipment to face life. Pride goes before its own destruction. Then we must start from the beginning again. People must learn through real hardships the absolute need for God. Each generation must learn this lesson for itself, it will not be told. It is all foolishness until they see it in a bitter heartrending experience. But this is the way this old world of ours moves on.

The boys and girls who know the meaning of hardship in their youth have a better equipment for life than the boys and girls who have all they want. We do not want our children to face the hardships of our youth, we want to give them all we longed for, but frequently in doing so we give them a poorer equipment to meet the difficulties than we received because of necessity. Hardships are a blessing in disguise, but no one wants this blessing; we all feel a great relief when we have endured hardship. Then we say, "that was a priceless experience but I would not want to endure it again." Let us, therefore, face our task as good soldiers of Jesus Christ, endure hardness and gain the victory of the cross. The cross is the real hardship to endure. As Christians we avoid it. Let us take Jesus at His word when He says, "Take up your cross daily and follow Me." To do less is cowardly; to accept His challenge is the mark of a new heroism.

St. Stephen's Church, York, Pa.

Christmas Universal

Dr. J. Rauch Stein

Once more the happiest season of all the year, an aged pilgrim, hoary with the frosts of 20 centuries, and yet never a day older, were one to judge of age by the genial sunshine of a face that betokens the young and impulsive heart ever throbbing with a yearning desire for universal joy and good will,—once more **this aged, youthful pilgrim** is knocking "at the mansions of the rich, and the hovels of the poor." We fail to realize, as we read the stories of Ponce de Leon and his fruitless searchings after the fabled fountain of perpetual youth that, in spite of what we deem his foolish wanderings, there does exist just such a fountain that it is still possible for all,—young and old, rich and poor, Christian and pagan, to bathe therein, and like this young old pilgrim,—Christmas,—stay forever young.

Age leaves its impress only upon things material; but the material part of man, his body, is merely the mask that conceals his real self for a time. The spirit,—man's noblest endowment when living in its native atmosphere—never ages. Therefore the spirit which animates all humanity at Christmastide, breathing "Peace on earth, good will to men," **non ministrari sed ministrare** is just the atmosphere for inhaling perpetual youth. This controlling influence of spirit over nature the great poets have portrayed again and again, though none, perhaps, has done it better than Milton in his "Hymn to Christ's Nativity", which opens thus:

"But peaceful was the night
Wherein the Prince of Light,
His reign of peace upon earth began;
The winds with wonder wist
Smoothly the waters kissed,
Whispering new joys to the wild ocean."

Thus the Christmas spirit is universal, for it teaches every one that to sow happiness is to make the sower happy, and thereby to defy the soberness of age.

Then remember, too, how many of the customs that have come down from the mists of antiquity are bound up within our Christmas observances of today. Do you realize that about half of the Christmas customs of the year 1935 may be traced back to old Teutonic mythology, to the times when Charlemagne and his

paladins ruled over the Western Roman Empire, when, amid feasting and revelry, the old Roman Saturnalia was celebrated; that from thence have arisen our Christmas feastings.

What could be more pagan in origin than the present custom of decorating with holly and mistletoe? Centuries past, the Druids went out into the dense, dark forests along the Rhine and cut the mistletoe from the sturdy oaks, where it was seldom found growing, and when found was considered peculiarly sacred. Think of it, you of the girlhood group, when during this Christmas season you pay the forfeit for unconsciously permitting yourself to be led by a sturdier, rugged hand **under the mistletoe** as it hangs above some innocent looking doorway; think of it, and remember that it was in merry old England, from the time of the Anglo-Saxon kings, that this Christmas custom dates its origin.

Do you ever pause long enough, my youthful friends, while blushes are mantling your cheeks with all the glow and tint of the seashell, to see an analogy between yourself and the mistletoe; how the latter fades and droops unless supported by a firmer, stancher life—a life such as the oak possesses? Are there not some profound truths hidden in that thought, for young men and maidens who desire to attain to perfect manhood and womanhood?

Again, Santa Claus, St. Nicholas, Kriss-Kringle and all the other names applied to the reputed dispenser of joy and happiness, are the reverberating echoes of the old customs of the old monks depicted in German Folk Lore. The association of these pagan landmarks with Christian teaching may be noticed in the connecting link of the name Kris-Kringle, which is a corruption of Christ kindlein, the little Christ Child. Leaf over the ancient pages of pagan history and literature and discover for yourself that Christmas is universal in that it **unites the pagan with the Christian world** by tracing all our Christmas customs, save those connected immediately with the birth of Christ, to pagan origin.

There is, however, one other phase in which Christmas gives evidence of its broad universality. Where is there a holy

day or a holiday so universally observed? **Universal in its extent; universal in its customs; universal in its inmost spirit.** Then old feuds and enmities are forgotten; then sisters and brothers are gathered home in joyful reunions; then the fond mother waits the return of her baby boy—grown into manhood now, so the world says—but even in the manly face she yet discerns, and always will discern, the baby face that wandered from home long years ago, and carried with it so many tears and prayers and hopes; then, as evening shadows begin to lengthen, venerable grandsires gather around the Christmas fireside and live over in thought the days that have vanished. Now and then a big tear steals down over their furrowed cheeks as they affectionately recall the forms and faces they used to meet at other Christmas firesides, forms and faces of those who now sleep peacefully in the village churchyard, where they, too, expect to sleep when their life's day is ended.

And now the bells begin their merry chimes; people from all quarters hurry along and crowd in at the Church doors; they fill the aisles and galleries; a low, sweet note breaks upon the ear,—faint at first, as though borne from far off Judean plains! Look into those faces! Where have you looked upon so much happiness at one time? Listen to the song that breaks forth from all the assembled throng!—little children; young men and maidens; fathers and mothers; grandsires and grand dame—their eyesight dim and their voices feeble and trembling; all join together in that grand old song, "Joy to the world, the Lord is come."

The song has ended, but yet, methinks, I hear a sweeter chorus even than this—the **echo of the spirit world hovering above**, invisible, but not unfelt, for in the Christmas song our spirits here, though in the body pent, can kinship claim with all the heavenly host.

At Christmas time the better part of man shines forth with an ethereal light, a light that flows from Bethlehem's stall. It floods the world and makes the manger-babe the central power for turning all toward One.

Philadelphia.

NEWS IN BRIEF

BOWLING GREEN ACADEMY

The Christmas breezes have wafted \$15 more to this office to make glad the heart of our teacher, Miss Wolfe. A friend in Greencastle, Pa., sent \$5; Mrs. J. D. Berger, \$3; H. W. Body, \$2; A. Wesley Heller, \$5; total to date, \$305. These friends are among the "regulars." We are thankful for such loyal helpers, and hope that before 1935 passes into history other friends may be moved to do their bit, in the spirit of Christmas. Send all checks to Dr. Paul S. Leinbach, 1505 Race St., Phila.

CHANGE OF ADDRESS

A CORRECTION: The address of Rev. James E. Wagner should be 613 W. Lemon St., Lancaster, Pa., instead of that given in the 1936 YEARBOOK AND ALMANAC.

THE CONSTITUTION READY

Copies of the constitution for the Evangelical and Reformed Church, drafted by the Committee appointed by the General Synod, are being mailed on Thursday, Dec. 26, to all ministers of the "R" group. Each pastor is receiving two copies, one for himself and the other for the congregation. Upon request to the Chairman or the Secretary, Schaff Bldg., Philadelphia, Pa., a copy will be sent to any other interested person.

The copies for the "E" group will be mailed from St. Louis.

Following the meeting of the Committee on Constitution in Cleveland, Nov. 20 and 21, we promptly arranged the material, according to instructions, and speeded up the printing in order that copies may be in the hands of our people in time for careful study before the meetings of

the Classes, many of which will be held in the next two months.

The Committee on Constitution,
Charles E. Schaeffer, Chairman
William E. Lampe, Secretary

The Lenoir, N. C., "News-Topic" for Dec. 20 contains an outstanding article by the Rev. Dr. Walter W. Rowe on "Four Hundred Years of the English Bible."

The Ministers' League of Allentown, Pa., was addressed Dec. 16 by the Editor of the "Messenger" on "The Present State of Protestant Journalism". Rev. Henry I. Aulenbach is President of the League.

First Church, Canton, O., Dr. R. W. Blemker, pastor, is proud of Miss Pauline Regula who won the county contest in Prince of Peace declamations. Her reward was a silver medal and she will represent

Stark county in the Congressional district.

Rally Day was observed Nov. 17 in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, with offering of \$86.60. Christmas service was held Dec. 26 at 7.45 P. M., in charge of the S. S. Offering was given to Bethany Orphans' Home. Holy Communion will be celebrated Jan. 12, morning and evening.

In Memorial Church, York, Pa., Dr. Edward O. Keen, pastor, the Christmas story in Scripture and song was given on Dec. 15. On Dec. 22, at 6 P. M. the Christmas pageant, "Keeping Christmas", was given under the direction of Mrs. E. E. Zimmerman. Preparatory service on Jan. 3 and Holy Communion on Jan. 5.

The W. M. S., G. M. G. and Junior Mission Band united in Thank Offering service in Salem Church, Catasauqua, Rev. W. A. Kratz, pastor. Miss Mary Hoffman, who recently returned from Japan, gave the address. During the social period following, Miss Hoffman showed many interesting curios and talked informally to the group assembled, answering many questions.

In Salem Church, St. Louis, Mo., Rev. W. A. Settlage, pastor, candlelight service was held Christmas Day at 6 A. M., followed by a breakfast served by the young people; at 10 A. M., the Lord's Supper was administered, and at 7 P. M., Christmas program was presented by the S. S. On Dec. 30, Holy Communion will be observed at 10 A. M., and on Jan. 1, at the same hour, there will be a New Year's Day service.

The young people of Zion Church, York, Pa., Dr. J. Kern McKee, pastor, gave 4 one-act plays, Dec. 5, to a large audience. Zion Church recently celebrated the 20th anniversary of its dedication on its present site. 220 attended morning service and 120 came to evening service. Offering was \$550. Kingdom Roll Call was one of the most successful canvasses ever undertaken in this Church. The S. S. rendered its Christmas service on Christmas Eve, and from 11 P. M. to midnight the choir rendered Christmas carols. Alfred Creager of the Seminary speaks on Sunday morning, Dec. 29. On New Year's Day the annual congregational meeting will be held. Preparatory service Jan. 3 and Communion on Sunday, Jan. 5. After the Communion, the Church and Sunday-School officers will be consecrated.

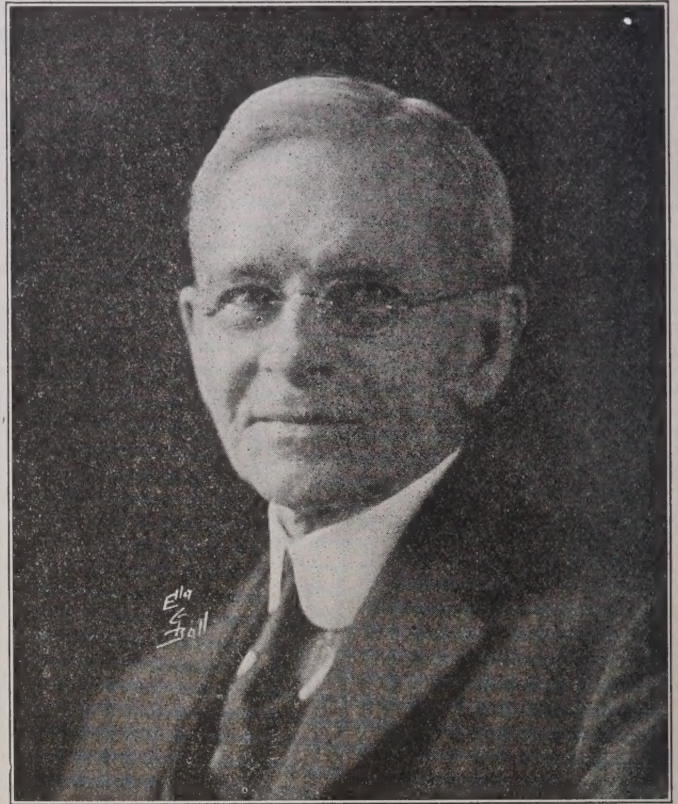
Immanuel Church, West Bend, Wis., Rev. W. E. Huber, pastor, observed its 45th anniversary Nov. 23. Rev. C. Ruppert, former pastor, who served the congregation 34 years, and Dr. J. Friedli of the Mission House, delivered anniversary sermons. Offering amounted to over \$650. Home Mission Sunday was observed and offering of \$75 forwarded. 20 new members were received and 11 confirmed during the year.

Rev. John Neuenschwander was installed as pastor of Zion Church, Pershing, Mo., Dec. 1, by the committee appointed, Rev. George Ulrich and Elder Arthur Neuenschwander. Rev. Conrad Iffert could not be present. The congregation listened attentively to the installation services and gave the new pastor the glad hand of Christian fellowship. May God give him great joy and many blessings in his work among this people whose confidence he has evidently gained in the few weeks he has been among them.

Dr. Walter W. Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches, officially took over on Dec. 19 his duties as Co-ordinator of the peace movement in the U. S. He will give half his time to the peace work of the Federal Council, and the rest to the directorship of the National Peace Conference, which is made up of representatives of many organizations devoted to the cause of world peace. For the first time this reorganiza-

PROFESSOR GEORGE F. MULL

The Rev. Prof. George Fulmer Mull, Litt. D., 84, Professor Emeritus of Latin at Franklin and Marshall College, well-beloved by hundreds of former students, died Dec. 22. He retired in 1927 after 40 years of active service in the College. He is survived by two daughters and a son. The funeral was held Dec. 24. A fuller account of his life and labors will be given later.



tion will co-ordinate the work of no less than 30 religious and secular peace organizations. It is a distinct step forward.

In Salem Church, Allentown, Pa., the pastor, Dr. Wm. F. Kosman, was absent Dec. 15, preaching in his former pulpit in Altoona, and Salem congregation heard Rev. Howard A. Kosman and President Wm. F. Curtis. The scheduled cantata was omitted because of the sudden death of Salem's beloved organist and choir-master, Prof. S. W. Unger, on Dec. 14. Lic. Israel Fenton Laucks, of Reading, a graduate of Lancaster Theological Seminary, has entered upon his work as Finan-

cial Secretary and assistant to the pastor of Salem. Miss Jennie M. Steinmetz, who served as Deaconess for the last 10 years, will, after January, remain associated with the Church in an unofficial capacity.

The Fall Institute of the W. M. S. of Mercersburg Classis was held in Heidelberg Church, Marion, Pa., Rev. J. C. Sanders, pastor, in October. At Thank Offering services, Miss Kate Boyd and Mrs. Walter R. Gobrecht, both of Chambersburg, were guest speakers at Marion and Grindstone Hill, respectively. Heidelberg Church was one of the six congregations in the Classis to pay its apportionment

AT CEDAR CREST



Escorting President and Mrs. William F. Curtis to Breakfast the last day of College preceding vacation at Cedar Crest. This is the culmination of a month's Christmas programs at the Allentown institution. Left to Right: Betty Oaks, Camden; Mrs. W. F. Curtis, President W. F. Curtis; and Betty Reese, Allentown, President of the Y. W. C. A., which contributed funds and Baskets to the Needy with gifts from 100 Cedar Crest girls. The night before the students had caroled at the Homes of their Professors in Bethlehem (meaningful name), Allentown, Emaus, Cretonia, and Trexlertown.

Picture Made at 6.30 A. M., December 13; President's Home in Background

for 1935 in full before Dec. 15. This Charge recently lost 3 of its oldest members by death: Joseph A. Pfoutz, 89; Mrs. Catherine Pheil, 81, and Mrs. Anna E. McDowell, 81 years, 1 month and 15 days. Mr. Pfoutz was a member of Solomon's Church, at Grindstone Hill, and Mrs. Pheil and Mrs. McDowell of Heidelberg Church.

St. Paul's Church, Dallastown, Pa., Rev. Lee J. Gable, pastor, held the most satisfactory Kingdom Roll Call in its history. Financially, it was reasonably successful. It was especially fine in the spirit shown by the people. A supper meeting followed in which the canvassers were the guests of Mr. and Mrs. Elwood Grim. Those present shared the fine experiences they had on their visits. There was a partial report of the results of the Roll Call. This program, coupled with an evening of fellowship, brought to a close a fine congregational experience. Woodrow Mellinger, retiring president of the Tuxis Society, was elected president of the district Young People's Council. This is the second successive year the retiring Tuxis president was chosen to head this group.

With the hope of encouraging the most loyal and substantial support of the new Administration at Franklin and Marshall College, where the newly inducted president, Dr. John A. Schaeffer, has already made so many friends by his friendliness and splendid grasp of the problems of his office, the President Emeritus, Dr. Henry Harbaugh Apple and his devoted wife, have given to the College a generous gift of \$20,000, "to be used for whatever purpose the Board of Trustees may determine." In giving this fine Christmas gift to the College they love so well, they said: "It is our desire to continue and extend the influence of our lives in the training of young men for life service. At this particular time it is the expression of our confidence in Dr. Schaeffer. We hope it may be an encouragement and inspiration to the alumni and friends of the College to lend full support to the new administration."

Emanuel Church, Rochester, N. Y., Dr. Frederick H. Diehm, pastor, joined with 100 Churches in that city in a Church Loyalty Crusade from Nov. 3 to Dec. 15. It was an effort to stimulate Church attendance, the pastor doing the preaching and being key man in his own Church. Emanuel entered with enthusiasm; 40 women, in teams of 2, made house-to-house visitations, and special music and programs each Sunday were the attraction. It started with Roll Call Sunday and was followed by Family Day; Women's Day, with Mrs. Diehm as speaker; Men's Sunday, which was also Stewardship Sunday (Emanuel's best canvass in years); Young People's service, sermon by Divinity Student Potter, who also teaches the Young Men's Class; Favorite Hymn Day, and last but not least, New Members' Day, with 14 joining the Church. Average attendance for the 7 Sundays was 251. Pastor and people enjoyed these services immensely. It was worth the effort and did much good.

Pavia-Blue Knob Charge, Rev. W. H. Miller, pastor—The main events throughout the year were the three Communion and the Harvest Home services in both Churches. A week of evangelistic services was held also at each place when visiting ministers assisted; 21 new members were added during the year, 18 to Pavia and 3 to Blue Knob. On Nov. 2 and 3, Rev. Karl Beck, returned missionary from China, spoke in each Church. Nov. 24, the W. M. S. of the Mt. Zion Church rendered the beautiful pageant, "Something for which to be Thankful", found in the Exposition at the Annual T. O. Service. Offering about \$20. On Thanksgiving evening the same pageant was given by the Mt. Hope W. M. S., when their offering was over \$15. Nov. 16, the Mt. Zion

Church entertained the Classical Mission Band Rally, when about 160 attended. Recently the charge donated 50 bushels of potatoes to the Hoffman Orphanage. During the year the Mt. Hope Church suffered a great loss in the death of Mr. J. C. Diehl, a prominent elder who frequently represented the charge at Synod and Classis, as well as State and County S. S. Conventions.

In St. Paul's Church, Youngstown, O., Dr. A. D. Wolfinger observed the 12th anniversary of his pastorate Dec. 1. The review consisted of "the difficulties and achievements" in these years. This Church is located in the midst of 7 large denominational Churches, 5 of which are within 3 blocks. Three new educational rooms erected during the first year with the new building provide adequate equipment for all purposes. After 29 years there were reported 272 members at the beginning of the present pastorate; 313 were received, leaving a membership in good standing of 486. In addition to 1,275 sermons preached, various addresses, including annual Y. M. C. A. broadcast, were given. There were 12 services missed through illness, 578 S. S. classes taught, 86 baptised, 44 weddings, 88 funerals, 7,336 calls made and 70,000 miles driven. Church debt has been reduced from \$28,000 to \$14,818.55. Various organizations are in splendid condition. An unusually fine group of young people conduct the regular Sunday evening services. The depression played havoc with financial contributions and Church attendance. To come through as well as St. Paul's did required no less than the strength of the Lord. At the close of the service, the pastor announced his intention of retiring from the pastorate on the day of the anniversary of his ordination, June 3, 1936.

On Dec. 15, members of Salem Church, Doylestown, Pa., Rev. Charles F. Freeman, pastor, celebrated the 75th anniversary of the preaching of the first public sermon, on Dec. 23, 1860, to the Reformed people in and around Doylestown, by uniting it with the Kingdom Roll Call service. In the morning, Rev. Dr. Charles E. Schaeffer, who was supply pastor during absence of Chaplain L. V. Hetrick in 1918-19, preached a very inspiring sermon on the subject, "Leadership". After his challenging words, the pastor explained the purpose of the Roll Call. Nearly one-half the congregation registered intention of supporting the congregation financially by signing cards. In the evening, a pageant, written by the pastor and entitled, "A Work of Grace and Faith", was presented. The first scene was a meeting of Goshenhoppen Classis held in 1859, when final arrangements were made, in cooperation with Board of Domestic Missions, to send the Rev. Wm. R. Yearick to Doylestown. The second scene was the



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first preaching service of Dec. 23, 1860, in the court house, with the choir section arranged to represent a space in the court house. Choir pews were filled with worshipers of early days. Congregational singing was led with a small organ and the pastor, representing Missionary Yearick, preached a sermon from the same text used on this memorable occasion, Eph. 2:7, 8. The last scene was the congregation of today in a closing period of worship. The object was to dramatize the steps taken in the formation of this congregation. This, it is believed, was achieved.

St. John's Church, Lewisburg, Pa., Dr. H. H. Rupp, pastor, received a bequest of \$400 in the will of Mrs. Clara A. Bubb, the income of which is to be devoted to Church support. Bequests of \$100 each were also made to the Boards of Home and Foreign Missions, Bethany Orphans' Home, and Ladies' Aid Society, of which she had been a member. Several years ago, Mrs. Bubb gave \$500 for work on the new Church School, and recently gave \$500 to her Church as a memorial to her late husband, Charles L. Bubb. She was always interested in the Church program and proved her devotion by her gifts, prayers and attendances at services. Would that there were more like her. Because of the recent act banning motion pictures on Sundays in certain communities, the picture, "The Man who played God", featuring George Arliss, was presented on a Friday, instead of Sunday as scheduled. The pastor has requested an opinion from the attorney-general as to the legality of showing such a picture on a Sunday in connection with devotional services. Home Mission service, Nov. 17, was in charge of the Y. W. M. G. Address was made by Student Antonio Vasquez, of Bucknell, who has done missionary work in an Italian Church of Philadelphia. Dr. Fosdick's address, "The Unknown Soldier" was presented by the pastor on Armistice Sunday. At Thank Offering service, Dec. 15, address was made by Rev. Karl H. Beck, missionary from China. On Dec. 11, the young people gave the comedy, "Always in Trouble" with such success that it will be repeated in January. The pastor took a leading part. The young people gave a pageant on the evening of Dec. 22. Under the auspices of the Committee on Christian Education of the Lewisburg Federation of Churches, of which Dr. Rupp is chairman, a standard Leadership Training School was held during October and November, with 42 persons enrolled. 26 credits were given and 4 courses taught. Dr. Rupp was dean.

Ursinus College and President Omwake



FACULTY AND STUDENT BODY ON

At the regular Fall meeting of the Board of Directors of Ursinus College held on Nov. 26, President George Leslie Omwake tendered his resignation, to take effect at the close of the present academic year, June 30, 1936. Dr. Omwake was taken very seriously ill with a heart ailment last Spring, and was granted a year's leave of absence by the Board at its meeting last June. In submitting his resignation to the Board, he stated that while his health was slowly improving, he felt that his physical limitations were unequal to taking up the burden of the presidency again, and that the problems which changing educational conditions were bound to create would be better met by a younger man who could reasonably expect a longer period of activity. The Board, taking

cognizance of the conditions which impelled him to take this step, accepted the resignation with heart-felt regret.

Dr. Omwake was born near Greencastle, Pa., July 13, 1871. After preparing at the Shippensburg State Normal School and the Mercersburg Academy, he entered Ursinus and was graduated in the Class of 1898. After pursuing graduate and professional studies at Yale, he joined the Ursinus Faculty in 1901 as lecturer in Education, later becoming full professor. In 1903 he was elected Dean and in 1909, Vice-President, in which positions he was charged with the greater part of the administrative responsibility of the College. Upon the resignation of President Keigwin in 1912, he was elected to the presidency, and has filled the office continuously since that time. Franklin and Marshall College conferred upon him the degree of Doctor of Pedagogy in 1910, and Doctor of Laws in 1923, in which year the latter degree was also conferred upon him by Lafayette College. When the Alumni Plaque, to recognize and commemorate the achievements of the outstanding alumni of the school was established at the Mercersburg Academy in 1932, Dr. Omwake was chosen as the first recipient of the honor. He has served as secretary of the Association of College Presidents of Pennsylvania for 20 years, was secretary of the Committee of Fifteen of the Liberal Arts College Movement, is a trustee of the Pennsylvania State Education Society, chairman of the Scholarship Department of the Presser Foundation, and a member of the National Conference of Church-related Colleges. During the World War he served as assistant director of the Committee on Public Safety of Pennsylvania, and was responsible for the organization of the Student Army Training Corps in the colleges of the State. He has been deeply interested in historical and genealogical matters for many years, and is a member of the Historical Society of Pennsylvania, the Pennsylvania Society of Sons of the Revolution, and the Huguenot Society of Pennsylvania, serving as president of the latter body in 1932 and 1933. In this capacity

he had the privilege of conferring the Huguenot Cross upon Mrs. Sara Delano Roosevelt, the mother of the President.

Although trained for the ministry, Dr. Omwake, by reason of his entering upon educational work, never became an ordained clergyman. As a layman, however, his contribution to the advancement of the cause of practical Christianity has been a large one, larger, indeed, than might have been the case had he entered the pastorate. As one of the prime movers in the Layman's Missionary Movement of 20 years ago, as Director of Education and Publicity of the Forward Movement, as a member of the Board of Christian Education and as one of the committee which organized the Reformed Churchman's League, he has played a very active part in awakening the interest of the rank-and-file of the membership in the activities and work of the Reformed Church. By a spirit of tolerance, friendly cooperation and personal good-will, he and Dr. Henry H. Apple, whose long administration as President of Franklin and Marshall was concurrent with that of Dr. Omwake at Ursinus, did much to heal the wounds of the long theological controversy which nearly divided the Church in the last century. In view of the extreme bitterness which was engendered by that unfortunate affair, the accomplishment of these two men in helping to weld the factions, which their respective institutions in a sense symbolized, into a united Church must redound to the eternal credit of both. This zeal for unity he has carried beyond the bounds of his own denomination by joining in the effort to promote comity among all Christian bodies. For over a decade Dr. Omwake has represented his Church in the World Alliance of Reformed and Presbyterian Churches. In 1926-27 he served as chairman of the Western Section of this body, and was a delegate to the general meeting of the Alliance in Belfast in 1933.

Dr. Omwake's 24 year term of service is not only the longest tenure of any of the six presidents of Ursinus, but covers the period of its greatest growth and development. When he was elected president in



President George Leslie Omwake



BEAUTIFUL CAMPUS AT COLLEGEVILLE

the Fall of 1912, the total enrollment was 179 students, 50 of whom were women. The entering class numbered 63. There were 34 members of the Board of Directors, eight of whom are still serving, nine administrative officials, and a Faculty of seventeen, one of whom was emeritus. Of that body, Dean Whorton A. Kline, Prof. Matthew Beardwood, Prof. John W. Clawson and Prof. Calvin D. Yost are still in active service. The catalogue for the year 1912-13 lists seventeen departments of study, offering 87 courses. Scholastically, the institution was just beginning to fit the mould of the modern conception of a college. The School of Theology had passed through merger into an independent institution in another state but five years before, the Academy had been discontinued in 1910, and in the same year that Dr. Omwake became president, it was voted to withdraw all graduate courses and to confine the work of the College to that of an undergraduate institution entirely.

While the College was intellectually strong, it was materially weak. The endowment was only \$215,000, and not all of that productive, while the total assets were less than a half-million dollars. There were twenty-two endowed scholarships of \$1,000 each. Nine buildings graced the Campus, exclusive of barns, but counting the heating plant and the old Field House—a glorified locker-room. The three men's dormitories—the original college buildings—had changed little in exterior appearance or interior arrangement in the forty-odd years of the College's existence. The first step was to remodel completely these buildings—the Freeland, Stine and Derr Halls of today—inside and out, and to build a new kitchen on the court adjoining them to the rear. Upon the death of the widow of President Henry W. Super in 1914, the residence opposite the campus came into the possession of the College and has since been used as a home for the president. In 1916, Trinity College, better known as "South Hall," was purchased for use as a woman's dormitory. In the same year the Chapel in Bomberger Hall was remodelled and the Clark Memorial

Organ installed, while in 1919 the Chemistry laboratory was removed to larger quarters in the basement of the same building. In 1921 a long-felt need was met through the erection of the Alumni Memorial Library, the first major addition to the equipment of the College in 30 years, and the first of a series of splendid structures to be erected in the decade following. This building was completed and occupied in 1923. Additional dormitory space for girls being needed, two dwelling-houses in the town were rented, The Maples, across Main Street from the Campus, in 1919; and Glenwood, near the site of the old Pennsylvania Female College, in 1921. The Maples was purchased, added to and equipped for the purpose in 1923. The next year another large dwelling in the adjoining borough of Trappe was purchased and fitted up as a dormitory for men, and named Highland Hall. Further quarters for young women being required Lynnewood and Firecroft, two large, comfortable homes close to the Campus and recently purchased by officers of the College, were secured for this purpose in 1926.

The year 1927 marked the beginning of a period of construction which was to continue for five years and which totally changed the appearance of the entire Campus. In that year the Brodbeck and Curtis Dormitories for Men, the Thompson-Gay Gymnasium, and a new dining-room in the form of a superstructure on the kitchen built fifteen years before, were all constructed and occupied at the opening of College in September. These additions were sorely needed to accommodate a student body which had doubled in five years. Concurrently the North Campus, until then a truck-patch, came into being, Patterson Field was completely reggraded, and six tennis courts and a quarter-mile track with

straightaway were built. In 1929 the kitchen was re-equipped and a steel grandstand built. Finally, in 1931, work on the long-dreamed-of Science Building was commenced. This building, said by experts to be the last word in arrangement and equipment among structures of its type, and costing a half-million dollars, was occupied in September, 1932. With the consequent removal of the laboratories from Bomberger Hall, the space thus made available was turned into class-rooms, conference rooms for professors and administrative offices, and the building devoted entirely to the liberal arts. The advantages which have accrued from the relief of the terribly congested conditions which had previously obtained cannot be measured and can only be judged by those who were forced to work thereunder. The latest addition was made this past summer when the College leased the Clamer mansion on Main Street to furnish more desirable quarters for young women, many of whom had previously had to room in private homes.

This 24 year period has been marked by a number of notable benefactions. It was in the latter part that the late Cyrus H. K. Curtis made the various gifts that in the aggregate were to make him the



Clamer Hall, Ursinus College

largest single benefactor the College has yet had—\$25,000 to the 1925 Financial Campaign, \$75,000 for endowment, \$325,000 for the Science Building, and smaller gifts at other times, all totalling nearly half a million dollars. W. W. Harrison and Henry M. Housekeeper each bequeathed Ursinus \$50,000 in their wills. Hon. Andrew R. Brodbeck, for years an honored member of the Board of Directors, gave \$25,000 for the dormitory which stands as a memorial to his son, and an anonymous donor contributed a like amount toward the endowment of the Science Building. Over a quarter of a million dollars were received from a large number of alumni and friends as a result of the 1925 Campaign. Indeed, the total of gifts received for all purposes during Dr. Omwake's administration has more than passed the million mark. Since 1912 the endowment has increased 262%, value of plant and equipment nearly 900%, and total assets over 625%. The number of endowed scholarships have increased from 22 of \$1,000 each to 57, with a total value of \$94,750.

This material growth can only be looked upon as a means to the end, as the provision of adequate facilities for the carrying out of the purpose of the College: a co-operative quest for Christian living through the development of those ideas, ideals, attitudes, habits and skills in each student which will make for his creative and effective participation in the modern world. Through the years Ursinus has endeavored to maintain a high standard of intellectual effort. The problem facing the new president in 1912 was that of maintaining and improving this standard, of keeping the College abreast of the times academically, and, if possible, putting it a little ahead. The popular demand for a college education which was to assume such phenomenal proportions was just beginning, and to meet the demands of the students already seeking admission, as well as to attract still others, it was necessary to expand academically. The curriculum of 1912 offered only the minimum basic courses essential to preparation for the professions plus a narrow range of advanced courses permitting a limited specialization. Adjustments had to be made to meet changing conditions. Excellent work was being done with the tools at hand, but these tools had to be added to, renewed and sharpened. The World War necessarily halted activity in this respect for a time, but with the coming of the 'twenties, progress could be delayed no longer. Nor was it. Each year was to see additions to the Faculty, new departments established—notably in Business Administration, Physical Education, Religion and Sociology—and new courses offered in the existing departments—Heredit and Genetics, Physiological Chemistry, Latin-American and Asiatic History, Statistics, Modern Mathematics, and International Law, to cite a few. Many of these additions were caused by a constantly growing enrollment, while they, in turn, brought about a further increase in the number of students. This growth is well illustrated by the following table:

	1912	1920	1925	1930
Faculty	17	20	24	38
No. of courses ...	87	113	120	153
No. of students ...	179	200	315	468
Entering class ...	63	70	104	158

During the period under review, and more particularly in the past fifteen years, the work of the College as an educational institution has been under the constant scrutiny and analysis of the President, Faculty and Board of Directors, to the end that the requirements of the present might be adequately met and those of the future be anticipated. The results are difficult to express in tangible form, but some of those that can be here cited. In 1921 the Curriculum was revised and the semester-hour method of expressing course credit was adopted. The requirements for admission have been readjusted on sev-

eral occasions with the purpose of improving the intellectual quality of the students admitted. Placement tests and a freshman counsellor system have been instituted in an effort, which has proved fairly successful, to reduce the mortality through failure in studies. A careful and critical self-study and evaluation by the Faculty of the mission of the College led to the adoption of a Statement of Aims and Objectives, which appears elsewhere in these pages. Further results appeared in the introduction of survey courses in the history of civilization, literature and science, the requirement that each student achieve a reading knowledge of at least one foreign language by the end of the second year, the institution of a system of comprehensive examinations in each of the several Groups, effective with the Class of 1938, to integrate and correlate the work of the student's major field, and the conferring of the A.B. and B.S. degree on the basis of the work covered by the student's Group rather than upon the completion of so many semester hours of work in Latin or science.

The fruits of all these labors are shown in the high reputation which Ursinus bears in educational circles. The College was placed upon the approved list of the Middle States Association of Colleges and Secondary Schools, the regional accrediting body, in 1921. Similar action was taken in 1930 by the American Association of University Women and the Association of American Universities. The latter body is the most critical, select and discriminating of all the various accrediting agencies, and maintains a standing committee to make a periodical check of all the institutions on the approved list. This Fall, the secretary of the committee, in notifying the College of their action in retaining the College on this list, wrote in part: "I am asked to express to you the pleasure of the Committee at the very satisfactory showing of the graduates of Ursinus College in leading graduate, professional and research institutions."

In closing this account of President Omwake's administration, it seems fitting to draw a brief sketch of the Ursinus of today. It is a Christian college. Three of its Faculty are ordained ministers in the Reformed Church and four others are licentiates in various denominations. 97% of its students are Church members. Through the daily chapel services, the Sunday vespers, and the work of the Christian Associations, the Department of Religion and the College Pastor, encouragement and opportunity is given to all to lead the Christian life.

Academically, it is strong and healthy. The Faculty is composed of competent teachers, trained for their respective tasks. In point of age it is a young group, 60% being still on the sunny side of forty, yet an experienced one, the average length of service being ten years. They are cognizant of and sympathetic toward the aspirations and problems of young men and women. Personal contact between professor and student is encouraged and facilitated—each instructor has his individual conference room—and through the Group Advisers and the Freshman Counsellors, this knowledge and sympathy is given practical outlet. The curriculum embraces 183 courses in 22 departments, and provides adequate fundamental preparation for the learned professions, teaching, business, library work, social service, nursing, journalism or government service, without neglecting the cultural subjects essential to the well-rounded life.

Ursinus is a small college, and will always remain so. The student body now consists of 275 young men and 184 young women, carefully selected for their ability to do creditable college work and for their homogeneity as a social group. They work hard. No group of students ever enrolled at Ursinus have, as a whole, shown such a quiet determination to learn as those who have entered in the past few years. They

play hard, whether in varsity, freshman, or intra-mural sports. They behave themselves—serious disciplinary problems rarely occur—and still, what with dances, plays, the various campus organizations and the pleasures of dormitory life, have a pretty good time of it. Everyone knows everybody else, and friendships made at Ursinus last.

Physically, while like all institutions there are some things much to be desired, Ursinus is adequately equipped to do its work. Its 65 acres, with twenty more leased for playing fields, make a beautiful setting and allow comfortable elbow room. Bomberger Hall, housing the liberal arts, and the Science Building, one of the most modern and completely equipped structures of its kind in the country, together with the Thompson-Gay Gymnasium and the Library, provide ample room for the instructional work. Large sections and crowded class-rooms have no place in the Ursinus of 1935. Five Dormitories for men and seven for women provide comfortable quarters, for Ursinus is a residential college. All students not attending from their homes are required to reside in the dormitories, which, incidentally, are one of the greatest places for making friendships one would care to find. The social life is healthy, and snobbery, when it does exist, meets its just reward. Hard-working, happy, normal students in a strong, progressive, Christian college, such is the Ursinus of today.

MILESTONES IN PRESIDENT OMWAKE'S ADMINISTRATION

- 1912—Field Cage erected (replaced in 1927).
- 1913—Freeland, Derr and Stine Halls remodelled; kitchen built.
- 1914—Super house acquired under terms of President Super's will.
- 1916—Trinity Cottage, better known as "South Hall," purchased for women's dormitory. Chapel remodelled and Clark Memorial Organ installed.
- 1919—The Maples leased for women's dormitory; Chemistry laboratory removed to basement of Bomberger Hall; heating plant enlarged; land purchased for enlargement of Patterson Field.
- 1921—Construction begun on Alumni Memorial Library; Glenwood leased for women's dormitory; College accredited by Middle States Association; semester hour basis for course credit adopted.
- 1922—East Campus regraded, walks and drives built; hockey field graded; Dispensary built; Business Administration Group organized.
- 1923—Library completed and occupied; The Maples purchased and enlarged.
- 1924—Highland Hall purchased for men's dormitory.
- 1925—Financial campaign netting College over \$250,000 conducted.
- 1926—Lynnwood and Fircroft, women's dormitories, rented. Cyrus H. K. Curtis makes Christmas gift of \$75,000. Hon. Andrew R. Brodbeck gives \$25,000 for men's dormitory.
- 1927—Brodbeck and Curtis Dormitories for Men, Thompson-Gay Gymnasium and additional dining-room built; Chemistry laboratory enlarged and Anatomy laboratory provided in basement of Bomberger Hall; Patterson Field regraded, track and tennis courts built; North Campus graded and planted, walks and drives built. W. W. Harrison leaves Ursinus \$25,000 in his will.
- 1928—Hockey field enlarged; work on North Campus completed. Entrance examinations required of students in lower third of secondary school class; placement tests for entering inaugurated.
- 1929—Kitchen remodelled and re-equipped; steel grandstand erected; Accounting room fitted up in basement of

Bomberger Hall. Cyrus H. K. Curtis gives \$225,000 toward Science Building.

1930—H. M. Housekeeper bequeaths \$50,000 to College. Ursinus placed on approved lists of American Association of University Women and the Association of American Universities. Physical Education Group and separate department of Religion organized. Mr. Curtis gives additional \$100,000 to Science Building Fund.

1931—Construction of Science Building started; Longstreth Field leased to provide additional athletic facilities. \$25,000 received from anonymous donor for Science Building endowment. Freshman counsellor system set up.

1932—Science Building completed and occupied; space vacated by laboratories in Bomberger Hall fitted up for class-rooms, professors' conference rooms and administrative offices; West Campus reggraded, walks and drives built.

1933—Entrance examination requirement extended to students in the lower half of their secondary school class.

1934—Entrance and graduation requirements revised; Comprehensive Examination plan, effective with Class of 1938, worked out and placed in operation.

1935—Clamer Hall, dormitory for women, leased. Physical Education Group reorganized.

GOLDEN ANNIVERSARY AT HEIDELBERG CHURCH, PHILADELPHIA

A happy and significant occasion which was as perfect an experience as is humanly possible was the Golden Anniversary of the Women's Missionary Society of Heidelberg Church, Mrs. William C. Treston, president, on Tuesday evening, Dec. 10, 1935. Fifty burning candles blazed a welcome from the huge birthday cake centerpiece, the generous and appropriate gift of William C. Treston, the husband of the president of the Society. More than 200 members, friends, officials and invited guests sat down to a sumptuous turkey dinner served by the Girls' Missionary Guild and younger helpers. Souvenir programs and favors, all made by the members during months of preparation, added tone to the prevailing color scheme of yellow, significant of the Golden Anniversary. A flashlight picture of the beautiful setting was taken after the guests were seated.

The president of the society, Mrs. Wm. C. Treston, was the efficient mistress of ceremonies throughout the evening. In a

masterly introductory statement she gave a resume of the growth and attainments of the Society from the time of its organization on December 6, 1885, to the present date. The Society's contribution to the personnel of the Classical, Synodical and General Synodical officers during all these years forms an impressive record. Mrs. Treston was presented with a beautiful basket of flowers later in the evening.

Greetings were brought in person by Miss Addie Clewell and Mrs. F. C. Brunhouse, the second and sixth presidents, respectively; Mrs. John W. Fillman, a past president of the W. M. S. of General Synod; Mrs. Harry D. Wenner, a member of the Society, and the present president of the W. M. S. of Phila. Classis; Miss Carrie M. Kerschner, also a member, and the executive secretary of the W. M. S. of General Synod; the Rev. Henry G. Maeder, Ph.D., former pastor of the Fern Rock congregation now in the Heidelberg merger; William F. Bowers, president of Heidelberg consistory, and Dr. W. Sherman Kerschner, pastor of the Church.

Miss Kerschner's address was significant in that she had just the night before returned from a ten weeks' tour of the Evangelical and Reformed Churches and mission fields as far west as the Pacific coast, and from Washington in the north to Texas in the south. Greetings were also read from Mrs. H. C. Stauffer, president of the W. M. S. of Eastern Synod; the Revs. Rufus C. Zartman, D.D., and Paul W. Yoh, former pastors, and from the Consistory of the Church. All of these greetings were at once reminiscent and challenging.

The anniversary address was delivered by the Rev. A. V. Casselman, D.D., secretary of the Board of Foreign Missions. In his usual happy vein he brought his own personal well-wishings, as well as the greetings of the Board and of the mission fields in China and Japan which he recently visited. Much of his address was reminiscent of the expansion in missionary effort during the past 33 years, the period during which he has been intimately connected with it. His wide experience and genial good nature eminently fitted him as the speaker for such an occasion.

The announcement during the evening of the attainment of the goal of 100 members—the goal having been exceeded by five—brought real joy to the hearts of all who had been so indefatigable in their efforts throughout the campaign.

Spirited mass singing was led by Mrs. Joseph T. Hammond, accompanied by John H. Ashenfelter, who with Harry J. Till also furnished musical selections during the course of the dinner. A great-

ly appreciated soprano solo was contributed by Mrs. Herbert Snyder, with Mr. Ashenfelter accompanying. A very touching memorial service in which fitting tribute was paid to the sainted dead was conducted by Mrs. Lillian Wilson, assisted by Mrs. Harry E. Fauser, soloist. The closing prayer and benediction were pronounced by the Rev. J. George Kerschner. The inspiration received during the evening will long serve as an incentive to greater and renewed efforts in the future.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Rev. Warren C. Hess, Avon, delivered an interesting sermon to the children on Sunday, Dec. 15.

The Bethany Choir was given a royal welcome when they visited St. John's Church, Shamokin, Rev. E. O. Butkofsky, pastor. They were served a turkey dinner with all the trimmings, by the Dorcas Society. About 1,000 people assembled for the evening service, the largest audience ever faced by our children on a choir trip. Several children said they regretted leaving that evening, because they felt so much at home. This was probably due to the pastor being a former child of Bethany. They arrived home after 1 A. M., Monday morning, very tired after traveling through fog.

The spirit of expectancy is in the hearts of all the Bethany children. Mr. Reed broke the record for the Telford Church by bringing 2,586 oranges. So many beautiful gifts have arrived that the children will all be made happy on Christmas Day.

We wish to thank all our many friends who have helped to make glad the hearts of our children over the Christmas season, and wish all a Happy and Prosperous New Year.



Dr. John M. G. Darms, Secretary

May the Grace of God be abundant upon the men of the Church during the new Year.

The Interdenominational Council on Men's Work meets at Chicago Feb. 15 and 16. The Rev. H. L. Streich, our colleague and leader of the Evangelical Brotherhood, is president, and Dr. George L. Morelock of the Methodist Church, South, is secretary.

ORGANIZE A CHAPTER IN 1936.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE SPIRIT OF NEW YEAR

Text, Job 32:7, "I said, Days should speak, and multitude of years should teach wisdom."

The door of another year is before us and it will soon open to beckon us on into the future. The Spirit of New Year is a spirit of uncertainty bordering on mystery. The New Year is an unknown country, and no one knows what it has in store for him. We should pray as Moses

did, when he said to Jehovah, "If thy presence go not with me, carry us not up hence." God said to him, "My presence shall go with thee, and I will give thee rest."

Although we have entered other years, yet we have not entered this year before, nor have we passed this way before. The Spirit of New Year is therefore a forward-pressing spirit. Our marching hymn is:

"Onward Christian soldiers
Marching as to war,
With the cross of Jesus
Going on before;
Christ the royal Master
Leads against the foe;
Forward into battle,
See, His banners go."

We have confidence in going forward into the future because we have the promise of God's presence and of Christ's leadership. If our motto is: "Begin the year with God," and we live up to its spirit it shall be well with us during the year. If we begin with Him, we shall the more easily go on with Him. As we walk with Him step by step we shall form the habit of walking with Him always. If you want to walk with God you must go in the direction in which He is going. Many a time you may be tempted to turn aside from the straight path, but that is the time when you must ask God to make you especially strong so that you may be able to resist the temptation.

A little boy was sent on an errand. He was not a big boy, but a really little

boy. About to start, he paused uncertainly in the doorway. "Mother," he said, in troubled tones, "it's so far, and it's a new road to me; I—I'm not 'zactly afraid, but—couldn't you go a little way with me?" She caught the anxiousness of the childish appeal, and said quietly, "Mother'll go all the way with you, son." And so, his little brown hand in mother's, he walked the new way unafraid. As we stand at the beginning of the new, the unknown way, One stands at our side whose promise is, "Lo; I am with you always, even unto the end."

As we go forward into the New Year we must in a sense forget the things that are behind and press forward to the things that are before. The great mistake the children of Israel made on their way to the promised land was that they hankered after the fleshpots of Egypt which they had left behind and were dissatisfied with the way in which God led them. There are doubtless many persons who wish they could go back to the days of prosperity which prevailed six or seven years ago, looking upon that period as a "golden age," instead of being satisfied with the leadership of God into the better days that lie in the future.

The New Year Spirit is an adventurous spirit. Those who catch this spirit are not daunted by the uncertainties, difficulties and dangers which may lie ahead. Dr. Frances E. Clark used to tell an interesting story of a young man living in Maine, who was out in the woods one day with his camera taking photographs of attractive bits of scenery. He came upon the mouth of a little cavern between the rocks and he said to himself, "I will see what sort of a picture I can get out of that cave," and as it was a dark day he decided to take a time exposure instead of a snap shot. Steadying his camera upon his knee as well as he could at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within, went upon his way through the woods, and after a few hours returned to his home. Several weeks afterwards, in a leisure day, on developing his picture, you can imagine his astonishment to see in the picture in the very center of the cavern, with arched back and bristling fur, and within springing distance of the spot where he had laboriously balanced his camera, a huge Canada lynx, that might easily have torn his eyes out and have destroyed his life. And yet he came and went and saw no signs of danger.

We walk in the midst of physical and moral perils every day we live. The bravest people, however, are usually those who are aware of the gravity of the dangers and difficulties they must face in order to succeed. But they are generally sustained by their faith in the promise: "He that keepeth thee will neither slumber nor sleep." The New Year Spirit is therefore also a courageous spirit.

The Spirit of the New Year is a cheerful spirit. Many are the greetings at the opening of the year—"I wish you a Happy New Year." Happiness is the thought usually associated with the New Year. Happiness, however, is not so much a matter of wishing as of willing. It is pleasant to receive these happy wishes. They give us cheer and encouragement and we all feel the better because of them. But the mere wishing does not give us happiness. If you carry a cheerful spirit and disposition with you into

THE PASTOR THINKS

That probably the most absent-minded professor on earth was the one who removed his upper set of false teeth with the belief that he was removing his glasses.

—Now and Then.

A PRAYER

Dear Heavenly Father, we ask Thee to shed Thy light about us, that we may shun the dark places of wrong. Help us walk the paths of life in such a way that our example may help others walk the highways of truth and honor. Keep us ever conscious of Thy presence—a never failing source of help. Help us know that in seeking right we are walking toward the golden paths of glory. Help us know that all paths of wrong are beset with thorns of grief and stones to bruise the errant foot. Help us know that joy can only come with walking uprightly, ever doing the things that Thou wouldst have us do. Help us cling to the rungs of honor in climbing the ladder of life. Help us do our will only when it is Thy will. Keep us ever ready to play the part of the good Samaritan, and not to be as the Priest and the Levite whose hearts were controlled largely by selfishness. Keep our hearts open to tenderness, kindness, mercy and a willingness to help lift a fallen brother. Help us realize the great tasks that are ours to do. Give us strength and courage to walk the paths of duty, carrying the burdens that are ours to carry, and keep us from giving to others the load that is ours. We pray that all mankind may see the awfulness of sin, that wars may cease and love rule the world forever. Amen.

—Harry Troupe Brewer
Hagerstown, Md.

the New Year and do your duty faithfully, you will experience true happiness. Phillips Brooks used to say, "Happiness is the flower of duty." A work well done, a hard task accomplished, brings its reward of satisfaction and happiness.

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit. If you keep your face to the sunshine, the shadows will always fall behind you. Jesus says, "Take no anxious thought for the things of tomorrow; for the morrow shall take thought for the things of itself."

Some one said: "There is only one recipe for happiness—make some one else happy, and the little elf of happiness will occupy the guest chamber of your memory for many a day." You cannot pour genuine happiness into a heart any more than you can pour living water into a spring. True happiness must come welling and bubbling forth within. Nathaniel Cotton has put it into this form:

"If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has nothing to bestow,
From our own selves our bliss must flow,
And that dear hut—our home."

The Spirit of the New Year is a hopeful spirit. Those who go into the future full of fear and hesitation will not find much happiness there. Faith and hope give the buoyant step, the courageous heart, and the expectant look, which bring results of achievement, contentment and happiness.

On the pier at Brighton, England, stands a sundial on which is inscribed this most hopeful line: "'Tis always morning somewhere in the world." Days of darkness come to all of us. Times of depression are bound to hae their place in our lives. The wise man cultivates the habit of turning hopefully toward the sunshine that is somewhere in the world and will soon reach him.

Our beloved poet, John Greenleaf Whittier, sings it thus:

"Behind the clouds the starlight lufks,
Through showers the sunbeams fall;
For God, who loveth all His works,
Has left His hope with all."

The Spirit of the New Year is a triumphant spirit. It look and moves toward the future expectantly and hopefully and with a determination to triumph. Defeats may lie in the past, but victory will be the reward of the future. There will doubtless be discouragements and disappointments, but the triumphant spirit is unconquerable. The well-balanced life is bound to have its reward.

Dr. Maltbie B. Babcock used to illustrate this point by referring to what he learned while watching the fishers for mackerel on the New England coast. They have nets with corks and leads. If there were only corks, the net would float on the surface and drift away; if there were only leads, it would drop to the bottom and be useless. But with corks and leads properly balanced, the net stands in its place and encloses the school of fish. We have duties, disciplines, weights,—these are the heavy things to hold us down and make us useful; and we have hope and the triumphant spirit to make us buoyant and victorious.

Puzzle Box

ANSWERS TO HIDDEN WORD PUZZLE
IN RHYME NO. 40

BENJAMIN FRANKLIN

BEHEAD AND CURTAIL THESE NO. 6

1. Behead and curtail seats and get a filament, behead it and get atmosphere.
2. Behead and curtail intimately mingles and get to give temporary use of anything, behead it and get a final.
3. Behead and curtail places where cattle are kept and get high in stature, behead it and get every one.
4. Behead and curtail an ancient capital of Greece and get a section, behead it and get creative beauty.
5. Behead and curtail a band of different color and get to stumble, behead it and get to tear asunder.
6. Behead and curtail long thin strips and get those pesky insects, behead them and get frozen water.
7. Behead and curtail reproved and get to put away in a secret place, curtail and get secreted.

—A.M.S.

A CHRISTIAN HOME

A true Christian home is an achievement worth the best efforts of its members. Each member helps to build it, and, in turn, it helps to build up each member. Without spiritual fulfillment the individual is restless and unsatisfied, and without spiritual goals families drift. The Christian home emphasizes the highest ideals, and generates love, sympathy, comradeship and self-sacrifice for the common good. These are the values most needed to bring the world out of its tumult and fear into confidence and brotherly relationships.

The home is the first school and remains

THE PASTOR SAYS

By John Andrew Holmes

During the depression some of our leading families have been bringing their letters back from the country club to the Church.

the greatest educational force in the realm of character. Its potential influence is so great that it could revolutionize both the Christian movement and the modern world if its best possibilities for education and growth could be realized. The home, however, has largely slipped out from under its task of Christian nurture with the result that Church and society suffer because of this delinquency, and the home itself suffers untold loss.

Family ties are most secure when they are bound together in God. Studies have shown that very few divorces occur among those who cultivate a real spiritual life in the home and take their religious duties seriously. Doubtless this is because the spirit of religion safeguards the fellowships on which the home is founded, making people better husbands and wives, better parents, better sons and daughters, and better brothers and sisters. It releases common impulses toward high goals of living and gives power to pursue the upward way.

The Christian home should be a place of kindness and peace where God becomes more real because of the relationships that exist in it. The child is fortunate who first comes to consciousness in a home of love, trust and co-operation, where kind voices are heard and expressions of mutual interest are seen in the faces of members.

In order to make the home spiritually upbuilding, parents must cultivate personal religion. If their spiritual cupboard is bare they cannot give nourishment to their children. Their home should have an atmosphere of love, both divine and human, for love is the medium in which God Himself is known, and it is the climate in which people make the best growth. Love implies care for the child, concern that he may live his own life and develop his possibilities, and reverence for his developing personality. Love means putting all one's resources at the disposal of another. It means understanding of another's point of view and appreciation of his interests. The fine statement about love in I Corinthians 13 may be applied to the home, and it is one which every parent and child might well commit to memory.

Because the home is made up of persons of both sexes and of varied ages, abilities and interests, it is a school of life both for parents and children. When Jesus wished to point the way to the new spiritual order he took family life as the pattern and indicated love as the goal and dynamic of the family of God. This fact sets for the individual family the ideal of making its life a part of God's reign on earth.—From the Report of the Committee on the Home at the 1935 Northern Baptist Convention.

Home Education

"The Child's First Problem is the Family"
—Froebel

INSTILL A SENSE OF FAIRNESS

Louise R. Marshall

We are apt to be so absorbed in the full-time job of teaching Junior to improve his manners, his appearance and his methods of study, that we overlook the importance of developing in him one of the most gracious traits of a successful life—that of appreciating fine qualities in others.

Most children like to be praised for their accomplishments, but, unless they really learn to do so, they seldom think of giving praise to others and often fail to give credit even to their playmates when credit is due. When they do learn this lesson early, it is a life-long asset. This was recently brought home to me quite forcibly by my eleven-year-old nephew, George Mason.

I had not seen him, before this, since

FOOD FACTS

Did You Know That:

- The cheapest and most satisfactory source of vitamin D is full sunshine—rarely available in spring, fall and winter. The next best is Vitamin D milk, either Certified or Grade A.
- A new Michigan law requires that eggs be sold by weight instead of by the dozen.
- "Bee Bread" or pollen is stored by bees for winter use.
- A dextrine made from sweet potato starch is the first domestic product to meet the government standards for use as glue on postage stamps.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

his pre-school days, at which time it was my custom to spend week ends with the family. His mother had been a kindergarten teacher before she was married, and her training greatly benefitted her own son. I had often noticed how careful she was to have him enjoy the commonest things in life. She would call his attention to the refreshing shade made by a passing cloud or a friendly tree, to the beautiful colors in a sunset, on the wings of a butterfly or the petals of a wayside flower. He would react by exclaiming over beauty even in sticks and stones.

Then his mother would express appreciation of little acts of his, or of those of tradespeople and others with whom she came in contact. George, in turn, would say, "Kind postman to bring our letters!" "Wonderful window man! He sits on a swing high up in the air and cleans our windows!" And when a little playmate had built a house or drawn a picture, it was "Mother, come and see what Ned has done."

And now, George was a big boy, and I was with the family again. There had

been an exciting basketball game. The sixth-grade pupils had defeated the seventh, and George had given everything of which he was capable to make his side victorious. In fact, so enthusiastic had been his endeavors and so spectacular his playing that he was accorded a write-up in the town newspaper.

His parents were very proud of him. He had put the ball into the basket twice and really had played a good game, but that was the very least for which they were to be congratulated. When he was shown the article, he was much pleased, and his eyes sparkled as he read the report. Then he said, "But, there's Wallie. He put the ball in the basket once. It's too bad they didn't put his name in the paper. Why, they all played good ball." Never a word then, and very little did I ever hear him say of his own outstanding plays, though, several times in my presence he was asked to describe the game and did it enthusiastically.

Yet George was not consciously self-effacing. He enjoyed praise and responded to it delightfully, but he also enjoyed praising others and liked to see them get their full share of attention. Certainly such an attitude is well worth cultivating.

"In these days when mental hygiene is putting great stress on the importance of a wholesome emotional life at the very beginning of the child's school career, what so paramount a responsibility before the American people as that of multiplying the number of kindergartens available?"—Milton Witter, Director of Teacher Training, Grinnell College, Iowa.

The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid you in securing the establishment of a kindergarten in your public school. Write for advice and literature.

Father: "Did you have the car out last night?"

Son: "Yes, Dad. I took a couple of the fellows for a spin."

Father: "Well, tell 'em I found two of their lipsticks on the back seat."

You would not knock
The jokes we use,
Could you but see
Those we refuse.

—Sour Owl.

WEAK?

Draw Your Own Conclusions

An indulgent mother had this to say,
And some of her children heard;
"What's the trouble with children today?"—

And this is where she erred.

"They seem to do just as they please,"
Each heard their mother say;
With such a mother, I'm not surprised
Her children disobey.

This mother admitted a weakness—
Well children knew that fault;
Then is it a wonder they go on,
When they are told to halt?

If a mother will rule her children
And have them closer draw,
They must be taught that her command
Is the unquestioned law.

Let any child just rave and rant,
With discipline unknown,
Such humored child for parents has
But scant respect when grown.

And what a mess the home is in
When children are left to rule;
Parents who give a child free rein
Are not of wisdom's school.

—Harry Troupe Brewer.
Hagerstown, Md.

LITTLE 'LASSES CAKE

Close dem little inky eyes, Honey, 'doant you see
Stars a shinin' in da skies, moonlight fruh da trees.
When the sandman comes around, I's skeered, fer he might take
My little Carolina babe, my little 'lasses cake.

Honey, honey, lay down yoo curly head,
While yoo mammy watch beside
Yoo little trundle bed.

The sandman's comin' quick around,
I's skeered fer he might take
My little Carolina babe,
My little 'lasses cake.

—Anna T. McIntyre, in "Blue Bells and Silver Chimes."

Children's Corner

Alliene DeChant Seltzer

S'pose you lived in a village in India that takes days and days to reach; or along a lonely river in China; or in a Japanese village near a sleeping volcano, and had never had anything pretty to call your own, and had never heard of Jesus, Who loves and blesses little children! Wouldn't you be glad if something

beautiful to look at came your way, with a message that told about Jesus? Your Aunt Seltzer, you know, has been to China, to India and to Japan and knows that there are thousands of boys and girls just like that. So why not gather as many lovely Christmas cards as you can, trim out the Madonna and cathedral pictures on them, paste each carefully on a sheet of blank tablet paper, and mail them to one of our missionaries in those lands? In the blank space on each sheet, then, the missionary will "brush" a Gospel message in characters that each child can read and understand. And of course your pastor knows the names of our missionaries and where they serve, or you can discover it

for yourself in our new Church Almanac. And Sh! Let's surprise Mrs. Carl Sipple (41 N. 8th St., Allentown, Pa.), our kindergarten missionary in Japan, by sending her all the colored linings in our greeting card envelopes. Why? Because she likes surprises and knows how the Japanese children like to make "pretties" out of those bits of colored cellophane. Then she can take them with her when she goes back to the Land of the Rising Sun. (And why not tuck in a gift for her baby daughter, her little B. I. J. (born in Japan), who's not even half past one years old? So here's Christmas Card and linings greetings to all my boys and girls who want to share your "pretties" with

boys and girls across the Pacific, in China too, and in India.

Curate's small daughter (with excitement): "My hen's laid an egg."

Vicar's small daughter: "Well, my hen has laid lots and lots of eggs."

Bishop's small daughter: "That's nothing, my father laid a cornerstone."

SUPERFLUOUS SPOUSES

Country Newspaper: "The Ladies of the Helping Hand Society enjoyed a swap social on Friday evening. Everybody brought something she didn't need. Many of the ladies were accompanied by their husbands."—Clipped.

THE OXFORD GROUP THROUGH UNITARIAN EYES

(Continued from Page 2)

patronizingly, that he was glad this thing had happened to me, I replied in my best dulcet tone, "Wouldn't it be good for all of us?" It would.

The trouble with us in the Unitarian household is, as the Commission of Appraisal is at pains to say in many a paragraph, that we have no religion vital and dynamic enough to make us people of spiritual power. Add us all up and huddle us together and what have you? A precarious condition, says the Commission, an ebbing religious life that is bringing us near to extinction. With all of our pride—most of it of dubious quality—in our theological wisdom, we have paled and withered, grown stale and lifeless, when just a little attention to religion would have saved us from the slow, dying rate.

On the other hand, the Oxford Group Movement in these 18 months has done truly marvelous things. Recently there was a luncheon meeting in Boston at which the Honorable Carl J. Hambro, president of the Norwegian Parliament and dean among the delegates to the Assembly of the League of Nations, delivered an address which has been movingly interpreted in an editorial in *The Register* by Harold L. Fraser, a member, if you please, of King's Chapel,—one of Dr. Perkins' parishioners.

Mr. Fraser described Mr. Hambro as "an international leader in the Oxford Group Movement." Seven hundred people in Boston crowded upon the words of this man who is glad to call himself a politician. Many Unitarians were there. Why not? It was expected that there would be not more than 400 present. For the invitations were limited on account of the room.

Among the guests was a prominent Jewish editor and leader. Something beneath and above and beyond any theological concept must have got him there, for he is interested. The plain fact is, if I may digress for a moment, the Oxford Group Movement nowhere permits theology to crowd itself out in front of religion. Theology is a framework, and it is always present though it ought never to be obtrusive anywhere when the business in hand is spiritual revolution. The warm, human, quickening, radiant and changing power of religion completely envelops the intellectual structure. Not a joint shows through. And yet the structure is absolutely necessary, else religion would "collapse gelatinously."

But my theology, while it differs from that of some of my Oxford Group friends, does not separate me spiritually by a hair's breadth from any one of them. It is true, I do not thrust it in anyone's face — my theology, I mean. There is a time for theology and there is a time for religion. I can still enjoy an intellectual feast with anyone who can instruct me in metaphysics, and no subject appeals to me more than the issue of humanism and theism. But I have greater need of religion than of theology.

Certain crises come in our lives that theology as such cannot resolve. I have had mine, and so have you had yours, good reader. Well, Mr. Hambro has a crisis in his life, and he was "changed." God changed him, he says. The four absolutes of the Oxford Group which check a man, that is, keep him from falling into silly religious notions and test all his conduct continually—these Mr. Hambro took seriously. They are: absolute honesty, absolute purity, absolute unselfishness and absolute love. (All religious qualities are absolutes.) It is miraculous how this statesman carried his religion with the fourfold standard into his international work.

This autumn when the Italo-Ethiopian crisis confronted the League it is said Geneva became a city with a new spiritual atmosphere because the Oxford Group team of 700 indefatigable life-changers were already there seeking out individuals and telling them what Christ's way for the world is.

They call it a supra-national revolution, which begins with the single person. Not appeals by lobbyists for votes in the League this way or that; not petitions circulated by enthusiasts for Utopia, to be signed and forgotten; not warm resolutions that begin to languish before the meeting is adjourned—none of these familiar things is the way of the Oxford Group. Religion is personal. Social and political issues are met and settled by bad men, careless men, who are changed into good men one by one, and they make the good effective in other men one by one till the number becomes a multitude of persons.

The attitude of the League of Nations in this grave juncture of history has been much better than many people expected, and it is declared that the Oxford Group was the chief instrumentality for the change. I believe it helped mightily. Mr. Fraser says: "At Geneva, the nerve center of the world today, this group is exercising a strong and growing influence. M. Benes, president of the League of Nations Council, tendered a luncheon recently to the representatives of 44 nations, at which the Oxford Groupers had their chance to insist that those nations, through the individuals in them, must surrender to God."

That was before the League took action.

Again, Mr. Fraser: "In other countries of the world, things are happening. Under Mr. Hambro's leadership, this group has conducted something like a revival which has swept across Norway like a flame, changing lives in its course. He reported at this Boston luncheon that 'Denmark has been shaken like a leaf.' In Canada and other countries of the world, and this is significant, not the common people only, but the rulers, the politicians, the men who dictate policies, are listening to the demand of this group for God-guided lives."

In Boston, Dr. Frank N. D. Buchman, founder and leader of the Oxford Group Movement, told me why the international team has come to the United States. They want to change this country! Before this article is printed there will have been a great Oxford Group meeting in New York, with statesmen from Washington present and some of them witnessing. Groupers have seen the President. Secretary of State Hull has warmed to their purposes, and so has Secretary of Agriculture Wallace. There is a faith not of this world in the Oxford Group Movement that religion can bring us out of our depression and our desperation to peace and prosperity, though I hasten to say the material end of the efficacious work is never permitted to get out of its proper place. The spiritual is first, and "all these things shall be added."

But, I know someone is saying, you have not told us what the Oxford Group Movement is. Oh, but I have! What it does, it is. These people believe in God while others waver. They find in their faith life-changing power. First, they surrender. That is before all. By meditation, study and prayer in their quiet times they are guided according to their four absolutes in all of their behavior. They square up—that is, make restitution for—the injuries, wrongs, sins, they have done, and share their lives with others, not hesitating to tell the most intimate things out of their past and how they have been changed. These personal "sharing" testimonies are generally not public recitations, but are between individuals. They keep alive by changing other lives; that is, not they, but the Spirit working through them.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Epiphany Sunday, January 5, 1936

A MOTHER'S SONG

Luke 1: 46-58

Golden Text: My soul doth magnify the

Lord, and my spirit hath rejoiced in God my Saviour. Luke 1:46, 47.

Lesson Outline: 1. The Mother. 2. The Magnificat.

During the first half of the new year we shall study the life of Christ, His words and works, according to the record made by Luke, the physician. This gifted convert was a Gentile, but he became one of the most influential members of the

early Church. He was not an eye-witness. His narrative was the result of a painstaking investigation of all the available oral and documentary information (1:1-3).

This gospel has been called "the most beautiful book ever written". Though it bears a strong resemblance to Matthew and Mark, it also differs from them, not only in style and content, but, especially, in spirit. It is the only New Testament book, except Acts, that was written by a Gentile. It views the redemptive ministry of Christ from the point of view of a highly educated non-Jewish physician. Thus it is more catholic in its sympathies and more universal in its outlook than the writings of Matthew and Mark, whose authors were Jews. Luke makes it very clear that not the Hebrew nation merely, but all mankind is the object of God's redemptive love. Ten times he uses the verb "to evangelize", and this evangel was "good news" for all the world.

We should deem it a great privilege, and a solemn responsibility as well, to spend six months with this great book. Our present world surely has a bitter need of spiritual guidance. Only Christ can meet and satisfy this need. This series of studies is a challenge to teachers to present and commend His truth and grace to their pupils, young and old, as the power of God unto our salvation.

The best teacher of the life of Christ, doubtless, is one who daily seeks to live it. The Light of the World is eclipsed by lives that are dark. But, besides piety and sincerity, we need study and preparation for the responsible task of lifting up Christ before men. Given such teachers, prepared in heart and mind, our new lesson-course is surcharged with potential blessings.

Our first study deals with one of those infinitely tender and touching events that precede, and cluster about, the birth of Jesus. The topic of our lesson, A Mother's Song, refers to the Magnificat, Mary's fervent hymn of prayer and praise in the home of Elizabeth, in the hill-country of Judah. Mark and John say nothing about these prenatal incidents. Matthew touches them but lightly. Luke, the physician, is the only one among the evangelists who treats this deep chapter of Jesus' human beginnings more fully.

But the recorder of these incidents is more than a physician. He is a man of mystic faith. He looks beneath the material and physical surface of things into their deepest and truest meaning. In his beautiful narrative, the physical is seen in its spiritual significance. The supernatural broods over the natural, and the divine encompasses the human.

Those who seek dogmatic information in these hallowed documents will be disappointed, for they deal with matters that transcend reason. But they quicken our faith, and they confirm our deepest hopes. Gladly we join in Mary's song, "He that is mighty hath done great things, and holy is His name" (1:49).

I. The Mother. The third gospel is sometimes called "the Gospel of Womanhood". That is a tribute to the compassionate tenderness of its narratives, but it is also a recognition of the fact that Luke tells us more about women than the other synoptics. His pages are filled with women. In his first chapters we meet Mary, Elizabeth, and Anna. As the life of the Master unfolds, many other women appear, in parable and episode, until we reach the end of the road, when Luke informs us that a multitude of women followed Jesus to the cross, weeping and lamenting His fate (23: 27).

Thus we are indebted to Luke for most of our information about Mary, the mother of Jesus. An old tradition declares that he painted her portrait, and carried it with him in his wide evangelistic jour-

neys, as a wonder-working talisman that wrought miracles and aided his preaching. But the truth is better than this fiction. Only Luke's narrative gives us many significant glimpses of the character of Mary, which enable us to picture the maid and the mother as the type of perfect womanhood.

Great artists have idealized that picture of Mary with brush and pen. Exquisite hymns have been written in her honor. And the Catholic Church worships her.

For us, Mary is not the Madonna, but the mother of Jesus. And higher praise than that no man can give her. It implies her exceptional character. Doubtless she was one of the choice souls in that small circle of Jews who still maintained a spiritual religion at a time when dead formalism prevailed. She knew her Bible well, for her song of praise found spontaneous utterance in the language of the Old Testament. In every episode recorded by Luke we see Mary as a woman of faith, adorned with all the attributes

DEDICATION AT ZION CHURCH, NORWOOD, OHIO

In that splendid suburb of Cincinnati, known as Norwood, our friend, Rev. Ben M. Herbster, has been doing a fine piece of work in Zion congregation. In unity of spirit and with a splendid will to work, pastor and people united in the erection of a new edifice which was dedicated to the glory of God and the service of mankind on Dec. 1.

Zion congregation was organized in 1892, and the pastors who have served these good people are noted in the accompanying pictures. Pictures of the pastor and the active Building Committee

are shown on the cover page and the exterior and interior views of the new Church are shown in the adjoining cuts. Mr. Edward J. Schulte was the architect of the new edifice, which was erected to harmonize architecturally with the adjoining parish house and parsonage.

Rev. Mr. Herbster has served since Nov. 1, 1931. At the present time there are 352 active members of the congregation and 305 scholars in the Church School, with flourishing auxiliary societies, and it is believed that the congregation has a bright future.

ZION'S FORMER PASTORS

Reverend
JOSEPH L. SCHATZ
1892 — 1894
Deceased

Reverend
C. SCHAFF
1894 — 1896
Deceased

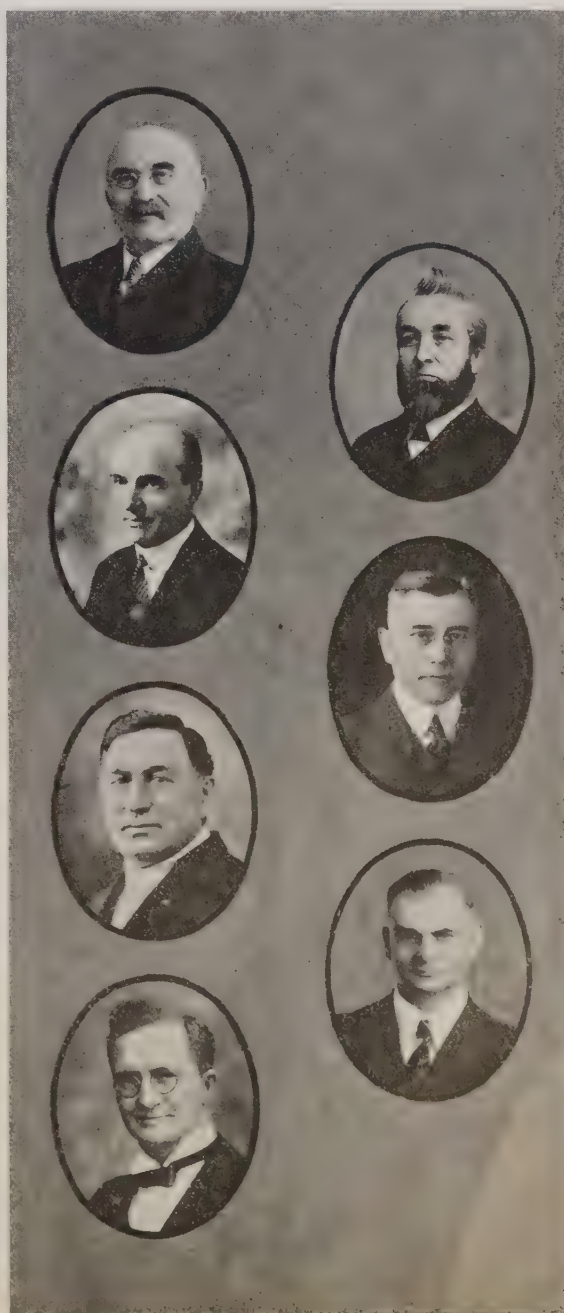
Reverend
LOUIS D. BENNER
1896 — 1904; 1927 — 1931
Philadelphia, Pa.

Reverend
JOSIAS FRIEDLI, D.D.
1904 — 1906
Plymouth, Wisconsin

Reverend
VICTOR J. TINGLER
1907 — 1913
Meadville, Pa.

Reverend
GEORGE F. ZINN
1914 — 1922
Portland, Oregon

Reverend
CALVIN M. ZENK, D.D.
1922 — 1927
Madison, Wis.



of gentle, gracious womanhood. The angel hailed her as a woman who had found favor with God (1:30), and Elisabeth blessed her as one who had believed (1:45). Thus, a simple, childlike faith was the supreme grace of Mary's character, and the fruits of that faith were manifest in her domestic life.

What nobler woman than that can modern education give us? We rejoice that the ancient barriers are down, that deprived women of votes and wages. The law now recognizes that woman is the equal of man. Our danger is that this legal status of woman may blind us to the greater fact that woman is superior to man in many things of vital importance.

If in this new era woman should become a mere copy and competitor of man, it may well be that she will equal and even excell the record of man in

fields that hitherto have been his own. But mankind will be the loser, if that should become the highest ambition of our emancipated women.

It still remains true that the most important and constructive work of the world is home-making; and the most difficult as well. That remains the queenly task of women in every age. Her larger educational and cultural opportunities should result in the making of better homes. And Mary, the mother of Jesus, is still the type of that better home-maker. Faith like hers, expressed in homes and wrought into life, is the greatest glory of womanhood, and the supreme need of the world.

II. The Magnificat. In our lesson we hear Mary singing her mother's song, the spontaneous overflow of her grateful heart, her fervent thanksgiving for the child in her womb. That beautiful

song is known as the Magnificat, which is Latin for "doth magnify". It is couched in biblical language, and it magnifies and blesses God for His mercy and might. The first stanza strikes a personal note. "For He hath looked upon the low estate of His hand-maiden: for, behold, from henceforth all generations shall call me blessed." Thus Mary pours out her soul in thanksgiving to God for her divine child. The rest of the song magnifies the faithfulness of God in showing His mercy to Israel, and in keeping His promises, "as He spake unto our fathers" (1:55).

The theme of Mary's song is the incarnation. That is the mightiest theme men can intone, for it means God dwelling in Christ. It sets forth that, in the fullness of time, God became man, and manifested His glory in a human life. That is a mystery that no man can fully apprehend. It baffles the wise and it confounds the learned.

Mary does not attempt to explain it. She does not preach a dogma of the incarnation. She bursts into a song of praise that voices a humble faith in the mercy and goodness of God, "my Saviour". Song is the speech of the heart, and only the heart can fathom the mystery of God's incarnation in the lowly Babe of Bethlehem, and the Man of Sorrows, acquainted with grief, who died upon a cross.

Men have turned the poetry of Mary's mother-song into the prose of theology. And that, too, must be done. We must think about the incarnation as well as sing about it. We must make the Christ, in whom God dwelt for our salvation, the keystone of our philosophy and theology.

But even so it remains true that the heart must speak first. It is the heart that makes the theologian. Only those who have experienced the meaning of Christ and His gospel in their personal lives will accept the mystery that envelops His personality and power in humble faith. They will join in singing Mary's Magnificat, as voicing the deepest truth that life holds. Some day all the world must learn to sing that sublime hymn of faith if it is to recover from its many ills.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 5—Habits Worth Forming. I Tim. 4:8-16.

The first Sunday in the New Year is a suitable time to consider the formation of habits. While the beginning of another year would suggest that we make a fresh start and bring our lives on to a higher level, it must not be forgotten that in that very effort we are laying the foundation for habits which will shape themselves during the course of time. It is interesting to note that life consists so largely of habits. We are all the creatures of routine. Most of us are clock minded. We go over the same paths day after day. We get up at the same hour each morning. We eat our meals at the same hour; we report for work at the same hour each day, and we quit again at a certain hour each day. This routine day by day may not get us into a rut, but it does fasten certain habits upon us. What we do over and over again becomes habitual for us. The forming of habits then is not something bad in itself. It all depends on the habits we form. There are good habits and there are bad habits. The good should be cherished, the bad should be avoided or broken. It seems sometimes easier to form bad habits and harder to rid ourselves from them than it is to form good habits and keep them. When a bad habit is formed it requires extra will power to break it, but it can be done by persistent effort. The way to break a bad habit is to form a good one to take its place. Now, what are some of the good habits which are worth forming? Paul indicates some of these in his first letter to Timothy.

1. Never give up praying. When Paul



Exterior New Zion Church, Norwood, O.

says: "Be always praying" he really means that we should never give it up. He does not mean that we should pray from morning till night and from night till morning, but that we should never abandon the practice of prayer. There are some who begin the prayer life and then after a while they stop it. Praying must become something habitual in our lives. This does not mean that it must be something formal and empty, reciting mere pious phrases and stock sentences, in which there is very little virtue, but it does mean that praying must become a real part of ourselves, so that we pray as regularly and instinctively as we eat or sleep. The soul must be put under a regime as well as the body. We acquire the habit of eating and when once that is established, the body cries out for food at certain times, so when the prayer habit is established our spiritual natures will regularly call for it. Have, therefore, certain periods of the day when you take yourselves to prayer, and you will be surprised to find how natural and normal the practice will become. If at first this seems awkward and burdensome to you, just keep it up and it will soon become a part of yourself and you will miss it if you neglect it.

2. Go to Church. Regularity in Church attendance is very largely a matter of habit. Of Jesus we are told that He went to the synagogue as **His custom was**. He early formed the habit of going to the house of God for worship. We too can get into this habit or we can get out of it. We can accustom ourselves to Church going. There is no reason why a family on Sunday morning should open the question as to whether or not they shall go to Church. They do not discuss whether they shall go to their work or to school on week-days. Why raise the question of Church going on Sunday? Let us take it for granted that the family goes. When once it becomes habitual, it will require no effort to go. All habits become effortless. So, Church going must be spontaneous, the normal and natural thing to do.

3. Meditate on these things. Some one has said that meditation is a lost art. People are so active, so busy, they rush hither and yon and seem to have lost the art of sitting down and thinking. The craze for movies and for light reading is an evidence of the fact that folks are not given very much to silent meditation. Many people find it bothersome to be left alone to themselves. They have not formed the habit of meditating. But when once this habit is formed, it becomes one of the deepest and most enjoyable experiences in one's life. A person should have seasons of retirement, just as Jesus had, places of retreat where the soul communes with itself, with truth, with the great issues of life and with God.

4. Be an example in word. Form the habit of gentle and pure and true speaking. Loud talking, smutty speech, and lying are bad habits. People marveled at the gracious words which fell from the lips of Jesus. We should get into the habit of speaking kindly, gently and truly. We should cultivate the art of fine conversation. We should speak well of others. This too is a habit which we should cultivate.

Sometimes we say of a person that he has no bad habits, and we usually mean that he does not swear, smoke, drink or steal. When these practices fasten themselves on a person it is awfully hard to break away from them, but the surrender of good habits should be found just as difficult, and the forming of them should be encouraged at all times. Our characters form our habits, but our habits also eventually form our character, for "character is a great stream of devotion, self dedication and high endeavor flowing all through a man's life." The day's work may seem trifling, but trifles form habits, and habits form character, and character is no trifle.



Interior New Zion Church, Norwood, O., the Rev. Ben M. Herbst, pastor

NEWS OF THE WEEK

Mrs. Henry W. Elson

Establishment of a Graduate School of Public Administration at Harvard University, through a gift of \$2,000,000 from Lucius Nathan Littauer, glove manufacturer and former Representative in Congress, was announced at Cambridge, Mass., Dec. 10, by President Conant of Harvard.

In the worst airplane disaster that has occurred on English soil, a Belgian air liner crashed near Croydon air field, Kent, England, Dec. 10. The wings were coated with ice and all in the plane were killed—11 persons.

A. B. Chandler, 30-year-old veteran of some of Kentucky's bitterest political wars, became Chief Executive of the State. Governor Chandler, the only State Executive to be inaugurated this year, was supported by New Deal leaders, who urged his election as an endorsement of the Roosevelt administration.

The American Federation of Labor, Dec. 10, estimated unemployment as of October at 11,650,000, as compared with 15,470,000 in March, 1933.

Great Britain notified the United States Dec. 11 that she would default on her

war debt payment on Dec. 15 through a note to Secretary Hull from Sir Ronald Lindsay, the British Ambassador.

Albert Meyer, "defender of the Swiss franc", Dec. 11 was elected President of Switzerland for 1936. Giuseppe Motta, who has served as President four times, was named Vice-President.

At a meeting Dec. 11 the Egyptian Cabinet unanimously decided to resign on account of the anti-British pressure. The Egyptians throughout the country were demanding that the old Constitution be placed in effect at once. A royal rescript reinstating the 1923 Constitution was signed by King Fuad Dec. 12 after the British High Commissioner said the British Government did not object and the Cabinet will now remain in office until after the parliamentary elections.

The Hubbard Gold Medal of the National Geographic Society was presented by General Pershing, Dec. 11, to Captain Albert W. Stevens and Captain Orvil A. Anderson of the Army Air Corps, in recognition of their ascent into the stratosphere

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on Nov. 11, when they reached an official altitude of 72,395 feet.

President Carlos Mendieta of Cuba resigned his office Dec. 11. Secretary of State Jose A. Barnet automatically became President. Later he was confirmed as Provisional President by the Electoral College, composed of the Council of State and the Cabinet. In his first manifesto to the public President Barnet called on the nation to cooperate with him and assured it of impartial administration of the general elections set for Jan. 10.

Raymond B. Fosdick, attorney, identified for many years with Rockefeller interests, has been elected president of the Rockefeller Foundation and of the General Education Board. Mr. Fosdick will take office on July 1, 1936, succeeding Max Mason as president of the Foundation and Trevor Arnett as president of the General Education Board.

The formal plan for the proposed union of the Methodist Episcopal Church, the M. E. Church South, and the Methodist Protestant Church into a consolidated "Methodist Church" with a membership of more than 7,200,000, was made public at Washington, Dec. 12, by the secretary of the joint commission representing the three major branches of Methodism.

The abolition of the Irish Free State Senate, requested by President Eamon de Valera, was voted Dec. 12 by the Dail Eireann. Mr. de Valera's motion was carried by a vote of 76 to 57. He proposes to replace the present parliamentary system with a one-chamber one. This will become a law within 60 days.

Mantis Van Sweringen, younger of the two brothers who built up a vast financial empire of railroads and real estate, died in Cleveland, Ohio, Dec. 12.

Regular airplane passenger and mail service calling for four round trips a week between the United States, Ireland and London, with connections at London for complete round-the-world flights, will begin in the summer of 1937, under plans developing at Washington.

League officials published the Hoare-Laval peace plan Dec. 13 and it was found to give Italy control of about 220,000 square miles of land in exchange for about 3,000 square miles. Geneva believed publicity would kill the scheme and also the effects of Ethiopian opposition. The Italians were pleased at the terms. Ethiopia has demanded its consideration by the full Assembly of the League. Dr. Eduard Benes of Czechoslovakia, President of the Assembly, replied that he must reserve his decision until after the Council meets. The Council legally has the affair in hand.

The Administration is considering plans to raise the strength of the Naval Reserve to about 150,000, compared with the present total of 25,000 men, President Roosevelt made known Dec. 13.

The physical wealth of the nation will be increased at least \$5,000,000,000 as the result of the construction now being carried out under the Work Relief program, Harry I. Hopkins, WPA administrator, estimated Dec. 13.

Thomas Garrigue Masaryk, founder of the Czechoslovak Republic, resigned the Presidential office he has held for 17 years. He is 85 years old and was elected President four times. The National Assembly has been convoked to elect a new chief executive.

The American flag will henceforth fly permanently over the door of the library of Versailles. The library building was used by the French monarchy as the Ministry of Foreign Affairs, and in it was signed the treaty among France, England, Spain and the Netherlands by which the independence of the United States Government was first officially recognized.

Ivan Boyeff, head of the Amtorg Trading Corporation in New York, has sailed for Moscow with a proposal for the settlement of the bonds of the Kerensky regime, of which there is about \$86,000,000 in principal outstanding. The plan for

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the settlement of the debt follows generally the lines proposed in 1933.

A mass meeting at Des Moines, Iowa, Dec. 15, of more than 300 Iowa labor and unemployed delegates voted a State-wide strike on Works Progress Administration projects to take effect Jan. 2.

Governor Frank H. Cooney of Montana died Dec. 15, having been stricken of a heart ailment while en route from Florida.

According to a decision reached by the Republican National Committee, the Republican National Convention will be held in Cleveland, Ohio, June 9.

The Supreme Court will return from its holiday recess Jan. 6 instead of Jan. 13, in time to hand down decisions on the

AAA, TVA, and Bankhead Cotton Control Act three days after Congress assembles.

The Philippine Clipper landed at Manila, P. I., Dec. 16, bringing the second cargo of transpacific air mail from Alameda, Cal. The elapsed flying time was 60 hours 4 minutes—precisely the same as that of the China Clipper, which made the first air mail crossing two weeks before.

Joseph C. Grew, United States Ambassador to Japan, returned to his post Dec. 16 after a five months' furlough. He was accompanied by Mrs. Grew.

Rhodes scholars who will enter Oxford University next fall were chosen Dec. 16 by committees in 8 districts, each of which was entitled to 4 scholarships. The Rhodes scholarships, usually 32 annually, carry a stipend of £400 a year for two years, with the privilege of a renewal of the scholarship for a third year. Dr. Frank Aydelotte, president of Swarthmore College, is the American secretary to the Rhodes trustees.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

Fruits of Christian Education

Miss Mary Gerhard of Sendai, Japan, tells of a recent caller who visited Sendai. This man was graduated from North Japan College 20 years ago and has been prominent in law and politics and served as Mayor of a city in central Japan for 4 years. Asked whether he kept up his interest in the Church, he said, "Yes, I go to Church whenever I can, and so do my wife and children. I taught a Sunday School class for 15 years. While I was Mayor of Numazu, we decided to have a citizens' celebration of Christmas. I arranged to open the new City Hall for that purpose, and 3,000 people came to our Christmas service." How the faculty of this College rejoice in those who let their light shine for Christ and the Church.

"On Earth Peace, Goodwill Toward Men" is the theme for meditation and prayer on the World Day of Prayer to be observed Feb. 28, 1936. In more than 50 countries in 1935 Christians met in large and small groups to pray together. In the U. S. A. alone last year more than 275,000 programs were used. This World Day of Prayer program was prepared by Senorita Laura Jorquera of Santiago, Chili. She is the President of the Council of Presbyterian women of Chili and active in Y. W. C. A., W. C. T. U., Sunday School work and other Church interests.

The World Day of Prayer Service of Worship for Youth has as its theme, "Lead Us, O Father, in the Paths of Peace". It was prepared by Miss O. Mary Hill, of Canada.

A Special Children's Service of Worship for the World's Day of Prayer has also been prepared and is called, "Come unto Me, Children of every Land, My Own to Be". The thought centers about Christ with the Angel of Peace, and children from various lands who express fear of war and longing for peace, so that all the families of earth may be happy.

Local orders for the World Day of Prayer programs should be sent to our own Woman's Missionary Society office, 416 Schaff Building, 1505 Race St., Philadelphia, Pa., as early as possible. The Interdenominational groups who prepare the programs are limited in their ability to fill orders and prefer to have orders sent to the Denominational Headquarters.

The 11th Annual Conference on the Cause and Cure of War, under the auspices of the Council of Women for Home Missions and the Foreign Missions Con-

ference, Committee on Women's Work, will be held at the Hotel Washington, Washington, D. C., Jan. 21-24. This Conference will consider what different programs American women interested in peace should cooperatively support. All women interested in peace should plan to be present. Rates at the Hotel Washington have been lowered for the Conference. Reduced railroad rates are also assured. It will be necessary to have proper credentials in order to secure reduced railroad rates. If you can attend, write to Miss Anne Seesholtz, Ex. Sec. of the Council of Women for Home Missions, 105 E. 22nd St., New York, and the credentials will be sent you along with the necessary information. Registration fee is \$5 and may be paid when you reach Washington.

A 50th Anniversary Service was held Dec. 8, in the Fort Loudon Church commemorating the 50 years of the organization of their W. M. S. In 1885, Miss Miriam Hassler, a young teacher of a class of girls in the Sunday School, organized the class into a Woman's Foreign Missionary Society. There were 8 members, including the teacher. Five of these are still living, but widely scattered, among them being Blanche Ault Gerhard (Mrs. Paul) of Sendai, Japan, and Mrs. Annie Ault Mullan (Mrs. James). Throughout the half century, this Society has continued to live and serve, even through the many changes and losses common to rural Churches. A letter of greeting from Blanche Ault Gerhard of Japan was of special interest. Letters of greeting and congratulation from Mrs. F. W. Leich, Pres. of the W. M. S. G. S., and from Mrs. Guy Gilbert, Pres. of the W. M. S. of Mercersburg Classis, were much appreciated. Mrs. Alice Hoffeditz of the Upton Missionary Society, a sister organization of the same age, also brought greetings, she being a charter member of her society. A history of this society was related by Miss Jennie Nelling, another of the original eight. Miss Miriam Hassler of Washington, D. C., who formed this society, was present, and received many expressions of appreciation for the character of her service in the Church of 50 years ago. Dr. I. W. Hendricks of Chambersburg conducted the service and made the address.

A very impressive drama, "The Silence of God", was presented in Salem Church, Allentown, Pa., Dec. 1, under the auspices of the W. M. S. as their Thank Offering Service. The theme of this drama was peace between nations. The spirit of Christmas was in the background. The diplomats of two nations on the verge of war met in an old inn on Christmas Eve. There is a legend that the bells of St. Stephen's, which ring by themselves each Holy Night, will do so only while the land is at peace. This night the bells were silent and it is this "Silence of God" which averts the danger of war. Christmas carols were sung by the choir throughout.

When the W. M. S. of Trinity Church, Telford, Pa., Rev. G. W. Spotts, pastor, held their Thank Offering Service on Thanksgiving night, the Mission Band of the Church presented the little dramatic sketch called, "His Book". Is it not a fine idea to use our little folks in this way?

Did You Know that Peace Bonds are being sold to raise money for a more adequate American peace movement? This money will go, indeed is already going, into active, aggressive work for the prevention of war, "to keep America out of war and to keep war out of the world", to build a bulwark of public opinion working to save humanity from its supreme foe—war. Americans are catching the idea. Many who have hesitated while peace was "just peace", are rolling up their sleeves now to sell Bonds to prevent the actual and nearing horror of war. "It is better to buy a 'Peace Bond' now, than a 'War Bond' later."

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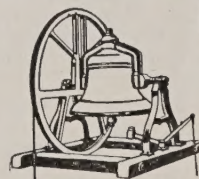
PELOUBET'S SELECT NOTES

FOR 1936

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The C. E. WARD Co. New London, O.

WHY WE EXCLUDE LIQUOR ADVERTISING

By Frank E. Gannett

Publisher the Gannett Newspapers

Believing that the use of alcoholic beverages is harmful both to the individual and society, I cannot consistently accept beer and liquor advertising in my newspapers. Naturally as a newspaper publisher, I believe in the power of advertising. It is probably the most potent force today in changing habits and points of view as well as in the selling of goods and services.

It seems to me, further, that the present prevalent type of desire—creating advertising for liquor is as stupid as it is antisocial. I mean stupid from the point of view of persons who profess to believe that

temperance and not prohibition is the way to deal with the liquor problem.

If the liquor interests were wise—and they never have been wise—they would content themselves with factual advertisements appealing only to persons who now drink.

But hardly was repeal in effect before all the scientifically developed advertising appeals of sex, ambition, popularity, health, color, and humor were being used not only to increase the consumption of liquor on the part of persons who now drink, but to induce others, particularly women, to become tipplers.

If one wishes to be ironical, he might say that these very advertisements, with their false and specious appeals to women and even children, are perhaps the most effective "education" for prohibition. While readers of newspapers and magazines may not express themselves openly to publishers, I have abundant evidence of the resentment that a large proportion of readers feel toward not only the type of liquor advertising now appearing in so many publications but the large proportion it represents in relation to all advertising carried.

This resentment is smoldering. I know that readers are saying, "This advertising is false. Regardless of what my personal habits may be, I don't wish my children, especially my daughters, exposed to this kind of specious propaganda. Perhaps we were wrong in saying prohibition didn't work. Perhaps it is the only way out."

I don't wish to assume a holier-than-thou attitude. I am not criticizing other publishers, some of whom I know honestly believe that since liquor is now legal they have no right to refuse advertising. While I respect this point of view, I cannot accept it. Advertising is as much a part of the newspaper as are the news and editorial columns. How can one consistently permit specious arguments and appeals in advertising which he would never permit in news and editorials?

Finally, I believe excluding liquor advertising has been as good business for the Gannett newspapers as it has been good ethics. Of course this can never be demonstrated statistically. One cannot say positively that excluding such advertising attracts other advertising. But at least we do know that in every city in which Gannett newspapers are published, Gannett advertising brings results to those who use it. And the reason it brings results, we believe, is that advertisers know that readers of Gannett newspapers believe in their honesty and sincerity.

—The Christian Advocate.

BOOK REVIEWS

John White of Mashonaland, by C. F. Andrews. Harpers, New York.

The author of "Christ in Silence" and "Sadhu Sundar Singh" tells how this consecrated Cumberlander gave 40 years of sacrificial service in Central Africa; then went to his long home while his ashes were sent to Mashonaland for burial. White was a modern Livingstone, whose adventuresomeness for God blazed the missionary trail all the way from the Transvaal to the Belgian Congo, a new Paul who preached Christ and established Churches among so many of the Father's other children, a forerunner of Schweitzer in that he founded industrial institutions, and of Kagawa in the application of the gospel to corporate life, especially in the establishing of the Mashona state. No missionary ever knew his people better, loved them more and made greater sacrifice for those to whom he ministered. He refused to recognize a color bar. Against those Europeans whose greed dispossessed the blacks of their soil and trafficked in their souls, he championed every cause of the natives. The daily life of the Africans in their savage state, in their progress

under Christianity rooted in their native soil and in their efforts to take root again after their corporate life had been uprooted by the industrialists, is sympathetically depicted. The longing for Christ and His gospel as the solution of their problems impresses the reader with the necessity of missions and the justice of the Master's command to make disciples of all nations. According to the author, this modern Francis of Assissi saw Christ in every humble life and proved Him to be the only adequate force in the redemption of those backward people to the more abundant life. —A. G. P.

OBITUARY

MRS. SAMUEL ZWINGLI BEAM

Mrs. Frances Elizabeth Beam, almost 91 years of age, widow of the late Rev. Samuel Zwingli Beam, D.D., died at 7.45 P. M. Tuesday, Dec. 3, in the family home, 188 Greenfield St., Tiffin, Ohio. The deceased had been in failing health for several years and in a critical condition for about 10 days.

Mrs. Beam was born March 25, 1845, in Greencastle, Pa., to Capt. John Henry and Ann Eliza (Snively) Rauch. With her parents she moved to Monroe Co., Mich., in early childhood. She was married in Ida, Mich., May 10, 1864, to the Rev. S. Z. Beam, whose death occurred on Nov. 11, 1929. They lived to celebrate their 65th wedding anniversary before death invaded the family circle. The aged couple retired to Tiffin to be near their sons and a daughter in 1912, and this was their home until death called.

Mrs. Beam is survived by one sister, Miss Sarah J. Rauch, Jackson, Mich.; three sons, Rev. Henry L. Beam, D.D., Registrar and Professor of English Bible, Heidelberg College; J. Albert Beam, M.D., founder of the medical work of the Reformed Church in Hunan, China, and now Professor of Geology and Biology, Heidelberg College; Rev. George T. N. Beam, D.D., St. Paul's Church, Bellevue, Ohio; and Miss Mary H. Beam, Principal of the College Hill Public School, Tiffin. Another daughter, Mrs. Anna M. Adair, widow of the Rev. Dr. Emmett Adair, is deceased. There are 9 grandchildren and 3 great-grand children.

In her early married life the deceased shared with her husband the privations of home missionary work in Kalamazoo Co., Mich. She was one of the early members and organizers of the W. M. S. of Pittsburgh Synod, and while living in Carrollton, Ohio, was a member of the School Board for several years. She was also active in the W. C. T. U., until her retirement because of advancing years and failing health.

Private funeral services were held in the late residence, Dec. 6, at which the Rev. F. R. Casselman, her pastor, and Rev. D. W. Loucks, D.D., a former pastor, officiated. On the day before the funeral a large number of friends called at the Keller Funeral Home, where the body lay in state from 3 to 9 o'clock. Interment was made in beautiful Greenlawn Cemetery, beside her husband and near her daughter and other relatives and friends.

MISS MARY ACHENBACH

Miss Mary Achenbach, a life-long resident of Orangeville, Pa., and member of our Orangeville Church, passed away Aug. 27, at the age of 84 years, 9 months, and 16 days. She was also a subscriber to the "Reformed Church Messenger" for more than 25 years, and was always interested in her Church. Though she was an invalid in a wheel chair for 20 years, and was unable to attend the services, she was one of the most active members of the Church. She was extremely interested in all of its departments, interested in its welfare and lending her full support, both

spiritual and financial. She was also interested in the welfare of the individual members of the Church. Regularly she partook of the Lord's Supper, symbolic of her union with her blessed Lord.

She was keenly interested in the work of the W. M. S., and for the past 20 years her home was open for the regular monthly meetings of the society. We shall always remember Miss Mary with her youthful spirit, her smiles and her joyful life, one who never grew old. Though she was possessed with an infirmity, yet she was always serving her Lord. She ministered, and did not want to be ministered unto.

Funeral services were held Aug. 30 at her home in Orangeville, with her pastor, Rev. C. L. Brachman, in charge, assisted by Rev. D. W. Kerr, a former pastor, from Bloomsburg. She was laid to rest at the Orangeville Laurel Hill Cemetery. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

—C. L. B.

MRS. CATHARINE MATILDA HARTMAN

Mrs. Catharine Matilda Hartman, widow of the late John Hartman, departed this life Nov. 24, 1935, at the home of her son and daughter-in-law, the Rev. Dr. and Mrs. H. H. Hartman, E. King St., Littlestown, Pa. Death was due to infirmities of old age. She was aged 95 years and 10 months. Mrs. Hartman was a daughter of the late John and Mary Frank Brandt, Mexico, Pa., and was born Jan. 16, 1840. She united with the Presbyterian Church at Port Royal, Pa., during her girlhood, and after her marriage transferred her membership to the Reformed Church at Saville, Pa. At the time of her death she was a member of Christ Reformed Church, near Littlestown, of which her son is the pastor. She was also a member of the Missionary Society. Mrs. Hartman, as long as her health permitted, took an active part in the work of the Church that was so dear to her. For 50 years she sang in the Church choir and taught in the Sunday School for 50 years. She is survived by two children, the Rev. Dr. H. H. Hartman, with whom she made her home for 24 years, and Mrs. H. H. Smith, New Bloomfield, Pa.; six grandchildren, and one great-grandchild. Funeral services were held Wednesday morning, Nov. 27, from her late residence at 9 o'clock, Rev. A. O. Bartholomew, pastor of Redeemer's Reformed Church, Littlestown, officiating. Interment was made in the Union Cemetery, Perry Co., where her husband was laid to rest 30 years ago.

ELDER GEO. M. CRIDER

St. John's, Chambersburg, Pa., suffered a heavy loss on Wednesday, Dec. 4, in the unexpected death of Elder George M. Crider. Death was due to bronchial pneumonia, from which, however, Mr. Crider seemed to be satisfactorily recovering when his heart gave way and made his death all the more of a shock. He was aged 57 years, 10 months, and 29 days. He had been an elder for 14 years, during the last several years of which he was the congregation's delegate elder to the higher judicatories of the Church, the vice-president of the Consistory, and the pastor's assistant in the administration of the Sacrament of the Lord's Supper. He is survived by his wife, Mrs. Carrie Crider, of Route 4, Chambersburg, and one son, Paul G., of Route 7, York.

Though it rained incessantly on Sunday afternoon, Dec. 8, when the funeral service was held in the Church, the sanctuary was filled with relatives and friends. The pastor, Dr. W. R. Gobrecht, preached the sermon on the text, Matt. 25:21, "Well done, good and faithful servant." He was assisted in the service by Rev. A. P. Frantz, superintendent of the Hoffman Orphanage, who was in Chambersburg that day in the interests of the Orphanage. Interment was made in Lincoln Cemetery, Chambersburg. —W. E. G.